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MONTHLY NOTES.

Owing to our Annual Conference of the Evangelical Alliance taking place so late in the month, it is impossible to furnish our readers this month with any record of its proceedings. By the courtesy of Archdeacon Richardson, however, we are enabled in our *present* issue to give the "Annual Address." Next month we hope to present a full report of many of the principal addresses, and any for which there may not be room we hope to keep for future numbers. While these pages are passing through the press, we learn that the Hon. P. Carteret Hill, chairman of the local committee at Tunbridge Wells, has been suddenly called to his eternal rest. This event will necessarily cast a solemnity over the whole proceedings of the Conference. In his removal, the local branch, no less than the Evangelical Alliance generally, has suffered a great loss.

We would call attention in the present issue to the Programme for the Universal Week of Prayer, drawn up upon the plan which is most in favour with our various branches—namely that which gives the leading subjects for each day, leaving to those who manage the different meetings to introduce, in addition, any special subjects which may be called for by local circumstances, or by public events. The next note refers to a subject of this kind, which may possibly call for urgent intercession in January next, as it undoubtedly does at the present time.

The war at present in progress between China and Japan is likely, from the semi-civilised character of the combatants, to be more than usually cruel and ferocious in its methods and results; and a sad illustration of this has

already appeared in the barbarous murder of a Presbyterian missionary, the Rev. J. A. Wylie, by some excited levies of the Chinese Army on their way to the war. It is but small consolation to the friends of the murdered missionary to know that the Chinese Government have ordered the beheadal of the officers and men concerned in his murder. This brutal attack upon an unoffending man shows the dangers to which our missionaries are exposed so long as an excitable people are subject to outbursts of hatred against foreigners. We would therefore urge that much prayer should be offered that God's gracious protection should be extended to His servants during this time of danger, and that "He Who maketh wars to cease" would bring this conflict to an end.

A very sensible and important letter in its bearing upon the School Board controversy appears in *The Record* from the pen of the Rev. Prebendary H. W. Webb-Peploe. He has been somewhat roundly abused for consenting to the withdrawal of the circular, but the advantage which he claims to have gained by so doing is not so generally known as it ought to be. We give it in his own words. "In the manifesto two things are said on the admission of which alone I consented to the proposed withdrawal of the circular: (1) That we would seek for 'a frank and loyal acceptance of the Compromise of 1871' with the verbal amendment of 1894 ('Christian religion') and 'as it was worked by the first School Board.' These last words may not attract the attention that they deserve; but, as introduced, they were intended to convey that all those doctrines of the Christian religion which were without question taught under the first School Board should once again be considered as essential in the Bible instruction of our schools. (2) That the Bible must be taught by responsible teachers; and it is fair to have the same assurances as to capacity for this duty as are given in regard to all others."

Mr. Webb-Peploe then explained what he understood these words to mean: "That with the withdrawal of the circular (of 1894) we also claim the withdrawal of the resolution (of 1885), called Mr. Wilkes' resolution, by which managers were forbidden to inquire into the religious principles of candidates for the position of teachers. To revert to the Compromise of 1871, as worked by the first School Board, cannot honestly or consistently mean anything less; and on these conditions alone did I append my name to a manifesto asking candidates to withdraw the circular, for with the expressions of that circular I agree this day as cordially as ever, and I still consider that it expresses exactly the meaning of the Compromise. Every man must give up something when seeking for the united action of those who know that they differ greatly; but I plead that we have all attained our own ends (however much we may wish that we had had to yield nothing), if, by yielding to each other, as the framers of the manifesto did, we secure a loyal and frank acceptance of the Compromise of 1871, as it was worked by the first School Board."

We rejoice to see that the Bishop of Madras has raised his voice against that most mischievous and deceitful book, "The Catholic Religion," which, emanating from "The House of Mercy, Clewer," is being vigorously pushed into circulation by the Romanising party in the Church of England, and apparently with no little success. We call it "mischievous" because the

religion it inculcates is to all intents and purposes that of Rome, and we call it "deceitful" because it most insiduously labours to identify its false teaching with that of the Church of England. A Tamil paper called *The Banner of the Cross* commended the book, whereupon (we read in *The Record*) the Bishop wrote to this paper a searching criticism of its contents, in which he enumerates seventeen passages against the teaching of which he calmly but firmly protests. One of these is that "The priesthood is summed up and perfected in Christ, the Great High Priest, and continued in the Christian Ministry." To this the Bishop replies: "This latter clause is an arbitrary assertion. The Jewish priesthood ended absolutely in Christ. The whole teaching of the New Testament, especially of the Epistle to the Hebrews, is adverse to the idea that the Jewish priesthood was in any sense continued. We may acknowledge a correspondence, as Hooker does, but not a continuation."

The other Ritualistic positions, assumed by the Clewer writer to be those of the Church of England, are ably refuted by the Bishop, and their inconsistency with the authorised teaching of the Church of England clearly shown. Here is one other specimen—"We should never speak of receiving bread and wine in the Sacrament, but of receiving the body and blood of Christ which are hidden beneath the bread and wine." To this the Bishop replies—"To say this is to condemn St. Paul, for he wrote, 'As often as ye eat this bread and drink this cup.' The ordinary apostolic name also of the rite was 'the breaking of bread,' or 'the Lord's Supper,' not at all 'the Eucharistic sacrifice.' Why should we reject plain apostolic teaching and example? What the sacred ordinance was in character and purport to the Apostles, the same it is to us." This is both sensible and Scriptural, and the marvel is that a system which boasts of resting on "Apostolic succession" should treat the plain and obvious teaching of the Apostles as Ritualism does. They certainly cannot stand the test proposed by an Apostle himself. "He that knoweth God heareth us. He that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."

Mr. Gladstone, now that he has laid aside the cares of statesmanship, seems devoting his leisure to theology. In addition to the paper on "Heresy and Schism," of which we spoke last month, the next number of *The Nineteenth Century* contains an article on "True and false conceptions of the Atonement," in which he maintains that the doctrine of the Atonement is not inconsistent with God's justice. His position cannot be better described than in his own words: "That as sin entails suffering, and as Another has enabled the sinner to put all penal suffering away, and in effecting this, and for the purpose of effecting it, has Himself suffered: this surely is in the full sense of the term a vicarious suffering, an atonement, at-one-ment, vicariously brought about by the intervention of an innocent Person. This dispensation of the Atonement is part and parcel of the Incarnation; and the Incarnation, undertaken in order to suffer by the Man of sorrows, acquainted with grief, is mystery, but is not injustice, does not involve the idea of injustice, and is not liable to the charge."

So far as relates to the general objections brought against the doctrine of the Atonement as tending to encourage sin, Mr. Gladstone ably refutes

them on the ground of the necessary connexion in God's plan and purpose between justification and sanctification. He well says: "The pretexts for impugning the Divine character in connexion with the redemption of man are artificially constructed by detaching the vicarious efficacy of the sufferings of our Lord from moral consequences wrought out in those who obtain the application of His redeeming power by incorporation into His Church or Body. Take away this unnatural severance, and the objections fall to the ground." This is excellent; but he is not so happy in meeting the charge of injustice brought against God for causing Christ to suffer when, as sinless, He did not deserve it. He theorises about pain not being essentially evil, but he does not rise to the Scripture height of "Christ loved the Church and gave Himself for it." Even in human law the husband is held responsible for his wife's debts, and there is no injustice in his being called upon to pay them when once he has voluntarily made himself responsible for so doing.

While, however, it is a matter for thankfulness that a writer of such influence as Mr. Gladstone should be found defending the doctrine of the Atonement from the charge of injustice so often, and yet so ignorantly brought against it, it is much to be deplored that Mrs. Besant should be brought upon the scene as his opponent in this controversy. There are many names, alas! much more worthy of such a position, if any opponent's name were needed. But to connect so sacred a theme with an autobiography to one part of which he is obliged to say that it "borders on the loathsome" is not far, one must honestly say, from bordering on the profane. The Atonement is holy ground, and in approaching it one may well remember the words spoken by God to Moses—"Put off thy shoes from off thy feet for the ground whereon thou standest is holy ground." Mr. Gladstone's notice of her book will give it a factitious importance, which it otherwise would not have, and in all probability the public may yet be treated to an answer from Mrs. Besant's pen in the pages of *The Nineteenth Century*.

A good deal of attention has been excited by Cardinal Vaughan's late address at Preston, at the Annual Conference of the Catholic Truth Society. His publicly-expressed opinion of the Romeward tendency of Ritualism is an important testimony to the truth of what Evangelical Christians have long urged, but which Ritualists and their friends have refused to admit, some of them even pleading that what they call the Catholic religion is the best preservative from Romanism. Cardinal Vaughan, however, takes another view of the matter, and expresses the expectations which are raised by "the growing appreciation of Catholic doctrines and devout practices, and a sensible diminution of the difficulties and prejudices that have hitherto obscured them." He speaks of Ritualist Churches as "often distinguishable only with extreme difficulty from those belonging to the Church of Rome," and adds the startling comment, made, of course, from the Romish point of view, that "if Satan be aping God he is outwitting himself."

The Apostle Paul says of Satan, "We are not ignorant of his devices," and whilst it is true that one of these frequently is what the Cardinal calls "aping God," it by no means follows that to imitate the religion of Rome is to imitate God. We find a marked contrast intimated in the Book of the Revelation, rather than an identity, between the religion of Rome and that of

God. If indeed, an instance of the imitation of God's ways by the god of this world be sought for, none can be more aptly referred to than one which the Cardinal himself suggests in urging, as he does, that the unity amongst His people, prayed for by our Lord in John xvii., is only to be found in the Church of Rome. Unity after a fashion we may indeed allow them to possess; but it is mock unity, not real. Unity of outward form, not that of the Spirit. Their's is the unity not of the seventeenth of John, but of the seventeenth of Revelation. No better illustration could be afforded of Satan "aping God."

This may well serve as a warning to Protestants to be more cautious than they usually are in applying our Lord's prayer for unity in John xvii. to outward and visible unity of ecclesiastical form, for none can present a better show of this than the Church of Rome. The more that sublime high-priestly prayer is studied, the clearer it appears that "the unity of the Spirit" is that which our Lord is contemplating, rather than any unity, however visible, which does not bear that character. One frequently reads in the present day, in the reports of addresses on the subject of Home reunion and of other well-meant efforts for ecclesiastical amalgamation, that our Lord is, as it were, waiting for the fulfilment of this prayer for unity which He offered to His Father in John xvii. Much of its outcome and result no doubt is yet future, but that it was substantially fulfilled on the Day of Pentecost there can be little doubt. "By one Spirit were we all baptised into one body, and were all made to drink into one Spirit" (1 Cor. xii. 13). This "unity of the Spirit" is what we are urged to endeavour, not to form, but to keep. This is the only unity which it concerns the Evangelical Alliance to recognise—"*Unum corpus sumus in Christo.*"

THE BASIS OF THE EVANGELICAL ALLIANCE AS A BOND OF UNION.*

By the Ven. JOHN RICHARDSON, M.A., D.D., Archdeacon of Southwark.

AN unusual importance has been given to our Conference by a recent declaration made at "the Roman Catholic Conference," on the subject of Christian re-union, by a prominent member of the so-called Catholic Church. To all Protestant communities, the only conditions offered are submission and individual or corporate absorption. It is an open attack on "our liberty which we have in Christ Jesus," and we "give place, by subjection, not for an hour, that the truth of the Gospel may continue with you." Can it be that Jesuitism has forgot her cunning? Or are "these great swelling words of vanity" meant to cajole or terrify, according as men have or have not the holy security which comes of living union with the living Christ? We members of the Evangelical Alliance come together without anxiety or alarm; for we see "the value of our basis as a real bond of union," as the law of gravitation is in nature and the fellowship of faith in grace. And the bond which the basis forms is three-fold. There is the bond of Faith which is God's Word, of Peace which is Christ's death, and of Love which is the power of the Holy Ghost.

THERE IS THE BOND OF FAITH.

"The divine inspiration, authority, and sufficiency of the Holy Scriptures; and the right and duty of private judgment in the interpretation of them." "The force of invincible ignorance," which the Roman dignitary remembers, is the old

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* The Annual Address at the Forty-eighth Annual Conference of the Evangelical Alliance, held at Tunbridge Wells, September 1894.

language which justified persecution, under which our Protestant forefathers died. But it has lost its terrors for us.

When the flock needs to be watered, we will gather them round this well. When they require to be fed we bid them follow as the shepherd leads them out to pasture. When they are in fear, because the wolf howls, we leave them in the fold, where protection and defence are sure. No sneers trouble us about 250 millions of Christians in communion with the irreconcilable, because unchangeable, apostate church. We judge by the fruit; and deadness, coldness, ignorance in the masses warn us against contact with the system that has been a trouble in every age and nation where it has been at work.

The plan of salvation—the Gospel of God's grace—is a divine provision and not a human discovery. The great purpose and plan of redemption comes out of divine sovereignty, and not out of man's purchase or procurement. "What saith the Scripture" is the real inquiry as before the one great court of last appeal; and so long as that is disowned, the rough hand of might or the cunning hand of craft will make quarrels and not content, not harmony and peace.

The title deeds of the inheritance are not antiquated, because they are old; and they are not to be hidden in any such way as shall not allow them to be produced, when questions arise about the tenure under which we hold the spiritual privileges which are precious to our souls and so essential to our peace. Learning may be encouraged to decipher. Light must be thrown upon the sacred record, that the truth may be made clear as the Holy Ghost interprets and the human mind applies itself to understand; but the documents must be left untouched, and no word of man must be permitted to contradict the Word of God. And alliance comes out of this reverential acknowledgment of the Father's wisdom. And the evangelical character of this most necessary combination will be very effectually guaranteed by this plain, positive, and prominent declaration that the Bible holds its own fundamental position as a divine authority on all matters affecting things that are to be believed, accepted, obeyed and proclaimed by God's believing people.

And following upon this position, we come to another stronghold of the faith, and that is

THE BOND OF PEACE.

"There is no peace, saith my God, to the wicked;" and here it is that the contrast between union and disunion becomes so practically clear and strong. The very misery is a bondage, and the slaves of Satan and the dupes of falsehood are driven together by the sword of Divine justice, and huddled together by the hopelessness of their unbelief. Put out men's eyes, and you may lead them anywhere; frighten men's consciences by the horrors of purgatorial agonies, and you may make them tools for ambition, but never real partakers of the joy which comes of pardon and peace. Their terrors may drive men into your arms, but the grasp of despair and fright will be only to drop them down into the destruction from which you hindered them from being delivered. Sin is rebellion, the transgression of the law; and pardon is essential for the honour of the legislator, and the necessities of sinners who cannot deliver their own souls. But pardon is the gift of God. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." A holy obligation lies upon the whole family of mankind; and "the God of all grace" has dealt with all His fallen subjects upon one and the same principle of "redemption through His (Christ's) blood, even the forgiveness of sins according to the riches of His grace." And thus it is, that in the consequence of the fall we find a brotherhood in misfortune under law; and in virtue of the incarnation of the Son of God, and His work of atonement for sinners of mankind, and His mediatorial intercession and reign, the justification of sinners by faith alone becomes an elementary explanation of the believers' position as sons of God, "heirs of God, and joint-heirs with Christ."

But pardon is a fact which only becomes personal by faith, and they who hang upon this "nail in a sure place," are consciously drawn to one another by the very law of their union with Christ and therefore with Christians, who hold the Head.

The saved approach one another as they keep close to the Saviour—this centripetal principle is a secret force accounting for the union of hearts, and the confluent streams are but the meeting of the waters, which are coming out of the depths of grace, and flowing together towards the sea of glory.

And further still our subject leads us, when we are made aware of

THE BOND OF LOVE.

The work of the Holy Ghost—"The fruit of the Spirit is love." The motto of the family is—"Be ye followers (imitators) of God as dear children, and walk in love, as Christ also hath loved us." The secret of our fellowship is—"By one Spirit we are all baptised into one body." "That there should be no schism in the body; but that the members should have the same care one for another." And this union of hearts may be traced to indentity of interest. For, "We through the Spirit, wait for the hope of righteousness by faith." And it rises out of a similarity of tastes and privilege—"For brethren, ye have been called unto liberty; only use not liberty for an occasion for the flesh, but by love serve one another."

But "what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel, and what agreement hath the Temple of God with idols?" The support of Christian union is truth, the cement of it is grace, the cohesion of it is hope, and the consummation of it will be "joy unspeakable and full of glory." And the whole matter has been well expressed in the brief but blessed declaration—

"UNUM CORPUS SUMUS IN CHRISTO."

And here it may occur to some of us that alliance and union are stages that help us to ascend into higher and clearer understanding of all that as Christians we desire. Alliance may seem to be the weaker word, though it is admirably descriptive of the position we are required to hold. It may carry with it the idea that we are only temporally massed for a great fight, because a great enemy is threatening an attack up all the lines of our Evangelical position. But union is the closer relationship, the sweeter fellowship—the fuller account of the harmony and the brotherhood which is in Christ Jesus our Lord. And so the question of our day is how to make alliance into amalgamation: and this is a longing of the wisest, and the holiest and best amongst us. Is it not time for us to consider whether we may not leave out some of the old contentions about secondary and less essential things? Are not some of the hindrances moveable, accretions of old contentions, which are growths upon, but not vital parts of the plants of grace. May we not see if there is not more real affection and respect amongst holy, honest, humble-minded men than we expected? May we not perceive and know that "that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ," is drawing us nearer to one another? Are we not becoming more and more conscious that the things which we ought to promote are not the speculations of individuals, not the interests of party, not the generation of suspicions, not the cross purposes of work; but the gathering together of the saints of God, the gathering up of the knotted threads of truth, the getting down to the deeper truths of the Gospel where the root principles lie ready to throw new life and fruit into the branches which grow out of Christ;—are these not to be the honour of these latter years, and the hope which encourages God's people to go on?

If union is possible, are we to say that probability has shown for many long days that we must be content with that which we have reached? The ventures of faith are memorable in the history of those who call to mind how God has wrought, and the aspirations after fellowship upon earth, among those who are sure of closer fellowship in Heaven, are the outcome of the Lord's own most intense supplication, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me."

And it is for us, at this our Conference, to set an example of large-hearted, liberal-minded, plain-speaking consultation, so that our Evangelical Alliance may be also an Evangelical union, under the influences of the graces of the Holy Ghost.

"*Solvitur Ambulando*" is no uncommon experience of Christians who endeavour

to settle questions of discussion amongst lovers of God's holy cause and truth. Sitting alone, in the atmosphere of self and in the study of personal preferences, good men may become heated and perhaps somnolent in their own ideals. But let honest men congregate, breathe the purer atmosphere of wider wisdom, hear each other's explanations, grow under the warmth of a common rectitude of purpose and convictions that have the rosy colour of the truth as it in Jesus, and the world will no longer stand apart to criticise our differences, but will draw nearer to hear, and learn soon enough to understand that at bottom we are brethren, in purpose we are ready to give the right hand of fellowship to all who love the Lord in sincerity and truth. But men who consider the signs of the times are influenced by other considerations to promote co-operation amongst the servants of Christ. There are great lines of influence which touch us all at many points.

One is the line of disbelief and misbelief which runs over our nation and our world. The growth of modern doubt and scepticism is a marvel in itself, if it were not the predicted feature of the latter times, as described in the Word of God. Overturn, overturn, overturn, seems to be written on institutions and organisations, to prepare us for darker days, before the day of the Lord appears. And another is the line of superstition and anti-Christian misbelief. Where such things should least be expected they may be seen to spring up like weeds. The enemy is "coming in like a flood." The false lifts its proud head against the true. There is a shaking by which towers fall, and a sinking through which many an old heritage will be swallowed up.

And yet, how marvellously the Gospel of the Grace of God is spreading! How many of the Lord's people are putting on the armour of God's Word for the struggle that may be very near at hand! The power of the Holy Ghost is a felt reality amongst an ever-increasing multitude of the people professing godliness. Men of faith, and prayer, and spiritual experience and power, are raised up of God, both for testimony and protest, at home and abroad, and they are brave and hopeful, be their difficulties never so great. What is required is confederation, discipline, concentration, continuity in the labours of love. The times demand these things; the Church of God must find these things; and so the truth will hold the field, the armies of Heaven will surround the camp, and the faithful, whether there may be many or few, will be more than conquerors "through Him that loved them."

In this our Conference, let us endeavour to bring some lighted torch to keep the fire of our enthusiasm bright and strong; and it may be, that by God's great grace, there may go from us a flame to all the watchers on the mountain tops around us, to rouse and rally the host of God's own people to "fight the good fight of faith," because they and we, and many many more, expect to have "an inheritance with the saints in light."

The following is the Basis of the Evangelical Alliance, adopted at its formation in 1846:—

The parties composing the Alliance are to be such only as hold and maintain what are usually understood to be Evangelical views in regard to the matters of doctrine understated, viz.:—

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead, and the Trinity of persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, His work of atonement for sinners of mankind, and His mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

It being, however, distinctly declared that this brief summary is not to be regarded in any formal or ecclesiastical sense as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian Brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance.

In this Alliance it is also distinctly stated that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected; but that all are held free as before to maintain and advocate their religious convictions, with due forbearance and brotherly love.

It is not contemplated that this Alliance should assume or aim at the character of a new Ecclesiastical Organisation, claiming and exercising the functions of a Christian Church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted without interfering with, or disturbing the order of, any branch of the Christian Church to which its members may respectively belong.

THE ETERNAL WORD AND THE WRITTEN WORD.*

By the late Rev. Adolph Saphir, D.D.

(*Concluded from page 268.*)

And yet I have only touched, as it were, the outside of this great subject. So familiar are we with the facts, that it is necessary for us to look them more fully in the face in order to impress them on our minds. No other book can be compared with this, simply as a book. It is an Oriental book, but as Sir Wm. Jones pointed out long ago, all the other Oriental books, be they ever so poetical, or be they ever so wise, in order to be made intelligible and palatable to the Western mind, require to be transfused. Many omissions are necessary, and many modifications are requisite. How is it that this Oriental book has taken possession chiefly of Japhet, of the Western nations—of England, of Germany, of America? How is it that this Oriental book, whether taken to Greenland or to Madagascar, or to South Africa, or to the interior of India, is a book that appeals to the mind and heart of those that hear it. Only last week I read an account of a missionary who was reading the first chapter of the Epistle to the Romans, in which heathenism is described in its effects, and when the chapter was finished, a Brahmin who was present went up and said "That describes us." He recognised in the words the condition of his own nation. To this book there is no limitation of race or nationality. It has become in all nations a household book, a home book, a heart book. Look at the history that it has had in the past. We can measure the universality of a book by the power it has of being translated into other languages. Look at the German Bible. The German Bible is the standard of German literature. All Germans, whether they be believers or unbelievers, Romanists or Protestants, acknowledge that Martin Luther, in translating the Bible into German, transformed and fixed the German language. The German language as it were renewed its youth, nay, more than that, it imbibed vivifying and transfiguring elements which it never possessed before. Every turn of Luther's Bible, every mode of expression is intensely German, out of the very depth of the heart of the German nation. Is it not so with your English Bible also? How is it that this Hebrew book becomes the most German and the most English of all books? Because it speaks to the heart of humanity. Consider all the minds which in the past this book has influenced. Unless you examine with this special purpose,—thanks to the writings of Milton and Shakespeare and other great authors,—you cannot imagine how the Bible narratives, the Bible truths, the Bible similes, the Bible expressions, have entered into the very marrow of English literature. You continually find terms and expressions which they owe to the Bible.

And I am sure that all will bear me witness that I tell what they themselves

* Extracted from "The Divine Unity of Scripture," reviewed in our issue of December 1892.

have experienced when I say that if you have a speech of the most brilliant eloquence, or a piece of the most subtle and acute reasoning, and, if a Bible passage be quoted, that passage in the midst of all that is brilliant will shine forth more brilliant still, and will appear deeper than all that is profound, and will take hold of men and the affections of men, as nothing else can.

Consider again the minds that have bowed in admiration of this book,—as Leibnitz, Milton, Lord Bacon, Pascal, Faraday, Newton, Locke,—metaphysicians, men of natural science, poets and philosophers—not that I wish to adduce this as an argument for the truth of the Bible. It was not because these men were wise and learned, but that the Holy Ghost enlightened them that they saw the truth as it is in the Scriptures; but this fact proves that although there are many wise men who reject the Bible, it is not their wisdom that forces them to reject it, neither is it the wisdom and learning of others that incline them to receive it. This book is high above all human wisdom or genius,—coming from above with its own light and with its own power.

But I would remind you of another and far larger class to whom the Bible has thus endeared itself and been its own witness. It is a very strange thing that there is no other book in the world for children like the Bible. There is a remarkable passage in one of the addresses of Huxley, in which he says that although he is entirely in favour of secular education, yet he is completely at a loss what substitute to have for the Bible, for there is no other book in which the highest, the most sublime and purifying thoughts are made so accessible and so attractive to the child's mind as the Bible. Professor St. Hilaire writes: "I have travelled north and south, and east and west, and have been much struck with the fact that in all the countries in which the Bible is read there is a literature for children and for working men, but in those countries in which the Bible is not read, as in Italy, or even in France, there is no literature for the children or for the poor." Where do you find history? where do you find narratives? where do you find characters? where do you find doctrine? where do you find poetry—such as the Bible presents? Universal is its language. It is like the sun which enlightens all lands.

Poets especially have acknowledged the supremacy of the Bible. Goethe, the great representative of modern thought, has said, "Let the world progress as much as it likes, let all branches of human research develop to the very utmost, nothing will take the place of the Bible—that foundation of all culture and of all education."

Look at the style of the Bible, for every book has its style. What is the style of the Bible? The style of the Bible is difficult to describe, but everyone has a distinct idea of it. The simplicity, the perfect objective calmness of its narratives, its power, its lucidity, its attractiveness, its terseness—everyone has felt, whether he believes it or not. Where is there in the whole realm of literature a narrative like that of Abraham taking up Isaac to Mount Moriah, or of the raising of Lazarus, or of Joseph making himself known to his brethren? Or take the whole Gospels in which, not for a single moment, does the enthusiasm or feeling of the writers betray itself. Did you ever think of the 23rd Psalm,—six short verses a compendium of all human life,—a little nightingale that has gone through all the countries of the earth pouring forth its inimitable melody, thrilling the heart and bringing peace and consolation to the soul? Do you think that all the poets in the world if they were working for ever so many years, could produce such six verses? How wonderful is that style of the Bible!

I will read you what a great artist one of the greatest lyrical poets, has said about the Bible. He being a true artist saw what was beautiful in the Bible, and because he was a true artist he saw that there was an infinite distance between anything that art could produce and this book. These are the words of Heine, for many years a pantheist, a frivolous and pernicious writer, but a man of great genius: "What a book! great and wide as the world, rooted in the depths of creation and mounting into the mysterious azure of the heavens. Indeed it is God's Word, while all our books evince only human skill. In the Bible is not a vestige of art. It is impossible to criticise its style." This man came very near seeing what was the secret of the style of the Bible. As nature is above art so is the Bible above our literature. When you see an artificial rose you say "How clever!" When you see a real rose

you say, "How beautiful! how fragrant!" As nature is above art, so is inspiration above nature. The man of genius is above the commonplace man. He is a law to himself. His words, his pictures, his sculpture are as it were a creation. But although the difference between the man of genius and the ordinary man is exceedingly great, it is nothing compared with the difference between a man in whom the Holy Ghost has kindled His light, and by whom the Spirit of the Most High is speaking, and the greatest and most brilliant genius. It is the voice of God but yet a human voice which speaks to us in this Word; and all, whether they believe or not, must say "Never man spake like this Man": "Never book was written like this Book."

Let us proceed now from the form to the substance of the Bible. There is no other book in the world so interesting to man as man, as the Bible. What is new? What is old? People often make great mistakes in not distinguishing between modern and new, for there are many modern things which have been buried thousands of times already and are only walking about like ghosts, having no blood and life in them; whereas there are old things that are full of life, because they are eternal. In many branches of knowledge there is progress. Fact is discovered after fact and experience comes after experience, and so by degrees stone is laid upon stone and the great edifice is reared. But in the things which interest us most deeply there is no progress. The questions which were asked in the days of Job are the same questions which are asked now, and apart from revelation, man has not advanced one single step towards answering these questions. We know with the utmost certainty that the three angles of a triangle are together equal to two right angles, and there can be no doubt about the calculations of astronomy as to the heavenly bodies,—but of what use is such knowledge to man woman and child, in affliction and in death? But the Bible contains those things which concern our inmost spiritual and everlasting life; and therefore, no matter what development science may have, the intense interest and youth of the Bible will remain throughout all ages, the same. There is a story told of one of the generals of Frederick the Great. This general was a true believer in Scripture, and Frederick the Great often addressed questions to him, partly to annoy him, and partly to elicit an answer. He said to him one day, "Now tell me, why do you always revert to the Bible?" and General Schmidtt gave him this answer, which I think a most beautiful answer, "Because the Bible reveals to me a Father Who numbers the very hairs of my head; because the Bible reveals to me a Saviour, Who by His blood expiates every one of my sins; and because the Bible shows unto me a heaven where I am to spend an everlasting and blessed existence."

And now I shall read you the testimony of a German pantheist, the celebrated Strauss, who did not believe in a personal God, and who during his last illness said to his friends: "I am just going out like a flickering candle that is burned down." In one of his latest books he said, in order to account for the powers of Christianity: "The misery, caused by the consciousness of our faults and the reproaches of conscience, is relieved by Christianity. Through its doctrine of an expiatory atonement, the desolate feeling, that we are the victims of blind chance, vanishes before the sheltering arms of Providence, and the darkness of the gloomy night of our earthly life is illuminated by the prospect of an immortal and heavenly blessedness." Just what the Christian had said from his experience, and stated as a fact derived from the Bible, this man sees to be just that which meets the requirements of the human heart and conscience, and sees that it is provided by Christianity. There is no peace without a Father Who loves us and cares for us, a Saviour Who has taken away the burden from our conscience, and a hope of everlasting blessedness, which is a hope that "maketh not ashamed."

I shall conclude by saying a few words about Jesus; and while I speak of Jesus, think of the Bible parallel. Jesus,—born at Bethlehem, brought up at Nazareth, never at the colleges of the learned, rejected by the Pharisees, derided by the Sadducees, crucified, dead, and buried,—lives. The mothers bring their little babes to Him. Children sing to Him "Hosanna!" An innumerable multitude of weary and heavy-laden ones hear His voice, "Come unto Me." And the chosen of God confess, "Thou art the Christ, the Son of the living God. Unto whom shall we go? Thou hast the words of eternal life." AMEN.

Foreign Intelligence.

FRANCE.

(*From our own Correspondent.*)

PARIS, September 15, 1894.

THE death of the Comte de Paris has occasioned very little stir in France. It has but removed a worthy private gentleman. The just popularity of the Duke of Orleans, his father, never descended to the son. When the cry resounded through the Paris streets in 1848, amidst the turmoil of revolution: "The King has resigned in favour of the Duchess of Orleans for her son!" we heard the stern reply of the working man, "We will have none of it!" Two dynasties and the second Republic have fallen since then, and the people's voice has still given the same veto.

Apropos of the fashion in England for Protestant men of mark to attend Mass as a token of respect to a noble defunct, we have found the following telling incident, jotted down in an old diary of the same date—it may be useful: The national funeral given to the citizens who died in the revolutionary fray was conducted in splendour, the Romish clergy officiating in the Madeleine Church. Carnot, the Minister of Worship, had sent previously for the Protestant clergymen, desiring that they should be officially present in the ceremony and Mass in the Madeleine. Pastor Frédéric Monod replied for them all, as any sturdy Huguenot might have been expected to do—"We cannot, for we are not idolators: we cannot worship the Ostie!" The disappointed minister looked displeased but said nothing. Times are somewhat changed since then. Questions are not so simple, and answers not so truthfully trenchant. Would that they were!

The question arose recently—Whether there could have been more extortioners in the world before the Flood than at present? And the probably correct answer was —The proportion of the godly is doubtless much greater now. This was brought to our mind by a sweeping judgment passed on Paris by a foreign publication, dubbing our beautiful capital "Great Babylon." No! The eyes of the Lord which go to and fro among its streets and boulevards see many a just and righteous soul, and many a comforter and bearer of glad tidings to the desolate hearts among rich and poor, and many a devoted disciple of Christ going about self-denyingly, amid reproach, ridicule and scorn, doing good. That the real great Babylon—Rome—has done her fearful work in Paris, depriving it of the Gospel, setting up tyrannous superstitions, until the people, disgusted, have kicked and reared, and plunged into atheism as to religion, and anarchism as to politics, is but too true; but there is only one great Babylon whose doom is fixed, and on whom the Lord has set this stamp, "The mother of abominations." Would that the wonderfully fulfilling prophecies and warnings concerning her were more sedulously studied. We are rejoiced when a priest of Rome, one of those doubtless whose foot is already raised to obey the Lord's "Come out of her My people," publishes in a Roman Catholic periodical the following: "I would see in every house, together with the crucifix, a copy of the four Gospels. In truth it does not suffice to exhibit the image of the divine crucified One; He must be made known to be loved. . . . In England, and in other Protestant countries, the father of the family reads aloud several times a week the Gospel to his household. Perhaps we must look to that for the secret of the prosperity enjoyed by Protestant communities. In France Catholics are ignorant of the history of Jesus. The most Christian women themselves know only what their Mass book tells them of it. This is too little; we Catholics should blush to be inferior to our ancestors, inferior to Protestants."

It is well to gather up statements such as these made by priests themselves, few and far between as they are. As to priests coming out of Rome, the cases are exceedingly few; and of those few one is surprised at the small encouragement they give. Conscience needs light, and the fearful effects of the confessional in debasing the mind, soiling the imagination, and defiling the heart, both of confessor and penitent, together with a false rendering of history and a tangle of superstitions,

make every individual priest that is really saved a prodigious miracle of the grace of God. Protestants brought up in the light can hardly look down into such an abyss, and are easily deceived in this matter.

One of the great difficulties in France is the "patois." There are places whose inhabitants cannot be persuaded to send their children to school, nor receive a schoolmaster; they persistently refuse to admit the French language. The laws!—they heed no laws on the matter, care for no fine, snap their fingers at imprisonment. Are these the only clingers to old time ways? Someone said in our hearing lately, "French Protestants of the present day have no knowledge of the times they live in." This rather too sweeping verdict answers the question—Why has Protestantism so little influence; and, instead of showing increase, has to deplore a regular decrease? How often it is noticed that young men, full of faith and the Holy Ghost—soul gatherers—are persuaded to go through the curriculum of the Faculties, and come out with opinions clipped, moulded into theologians,—completely out of touch with the present generation. Truly the parable of the eleventh hour labourers, receiving in their short, successful hour as much—as many "souls for their hire"—as the old-time toilers, is as telling as when it was first given by our Lord. But how few heed it. The Inner Mission, at whose foundation we assisted in 1871, is absolutely struggling for existence. The aim was to concentrate all the Christian strength of a place against surrounding infidelity and superstition, and, in order to do this, for all parties to meet in Evangelical Alliance for mutual prayer, conference, and distribution of forces. Aggressive warfare is so little understood and practised, that constant stimulating and visitation are necessary to keep the groups of Christian workers awake and fit. Were pastors and their churches up to the mark, and full of love to each other where several are in the field, an extraneous association would of course be unnecessary. In fact, it has stimulated zeal in many churches, and been a blessing far beyond its immediate activities.

The schools of St. Marcel (Paris) founded by the late Pastor L. Meyer, who wisely gave the superintendence up to Pastor Renckhoff after ten years' hard and most successful labour, have now passed into other hands, while, as in the case of his predecessor, his experience, watchful love, and advice, lap over the change and facilitate the work to his successor. These schools, which have now been in existence above forty years, have been a missionary centre, a preventive of evil and an increasing blessing to the proverbially wretched part of Paris in which they are. Few know that the admirable institution began with six orphans in what used to be termed a cowhouse, after a sleepless night, in which the future was planned out by the loving, anxious heart of Pastor Meyer.

The experiment of Atheistic cosmopolitan education made at Compins on 150 orphan boys and girls, supported by the Council General of the Seine, is turning out a failure, and a Governmental inquiry is in progress concerning serious results, fatal to morality. On the other hand, the association for the rescuing of children has 445 children under its more fostering care. It is presided over by the estimable moralist Jules Simon, and exists since 1888; sixty-three abandoned little ones have been received during the year. The interesting Protestant effort called the *œuvre destrois semaines*, is increasingly useful; it gives three weeks country refreshing and enjoyment to pining children (and mothers, too, in some cases). It has opened a new house in Calvados, called "Sea Breezes," this year. All, in this case, is under bright Christian superintendence and the occasion of much good. The preparatory schools of Tournon and of Nîmes (Ecole Samuel Vincent) have been remarkably successful this year in the public examinations for degrees and diplomas. A Protestant place of Worship has been opened at Delle.

A bust of M. de Quartrefages, the illustrious author and naturalist, was lately inaugurated at Valleraugue, his Cevenol birthplace; the ceremony drew together learned deputations from France and elsewhere, political authorities, and eight pastors, who were presented to M. Darboux, dean of the Paris Faculty of Science, by one of their number, who spoke of the union of learning and faith. Quatrefages was a Protestant.

Chamounix has had a visit from the Maréchale and Commissioner Booth-Clibborn, of the Salvation Army, who held a series of meetings in the School House, by kind permission of the Mayor. They were specially intended for the English

and American tourists, who abound at this season, and were of deep interest. Other meetings were also held. On their return to Switzerland, the Maréchale held an open-air meeting on the wide space of Beaulieu, Lausanne; above 2,000 were present, brought there by advertisements, and attracted by the procession, headed by a band, which passed through the city. Madame Ruchonnet, the widow of the lamented Federal Councillor, who had pleaded so nobly the cause of liberty, was present, and at the close came forward to press the hand of the Maréchale, and express her satisfaction in the words, "It is the most sublime meeting I ever attended!" The tranquility of the crowd was striking, and at the close the people followed the Salvationists to their hall, forming a sort of processional manifestation, peaceful and cheering to the hearts of all lovers of liberty.

Three valued pastors have been called to their Heavenly Mansion,—Pastor Dubois, in the Pays de Montbelliard; the Rev. W. Gibson, the successful Methodist missionary, whose evangelistic and steady mode of action has brought scores of souls to God in Paris, Rouen, Havre, and elsewhere; and Pastor Ollier, the loved and respected Reformed Church minister in Lille, who was resting with his family in Switzerland—he met his death by the pistol shot of a robber.

GERMANY.

(From our own Correspondent.)

BERLIN, September 16, 1894.

THE last four weeks have been very quiet—no large assembly or conference has to be reported. Also in politics there is still the lull of summer. It only seems that measures against the Anarchists are being prepared. The dreadful murder of President Carnot, in France, certainly brings the question very near—What can be done to prevent such outbreaks of Radical fanaticism? According to the Press it seems that a revision of our law on associations is planned. Of course, we cannot blame it if severe laws are made against those who put themselves outside of every law for the protection of life and property, but this law on association has proved a very valuable safeguard for religious liberty. Many evangelistic meetings and religious services of non-recognised churches are held under the clauses of this law, and we therefore earnestly hope that the general liberties will not be curtailed.

A number of new churches have again been consecrated during the last week in our metropolis, the Emperor and Empress always being present, and showing thereby their interest in the spiritual welfare of the country.

The open-air meetings of the Y.M.C.A. in the Grunewald, the great park near Berlin (started in 1889), have been held this summer every Sunday since the 20th of May. In this rainy summer the attendance has sometimes suffered a little from the weather, but never has any disturbance taken place. Generally, a good number of people remained to listen to the short Gospel addresses, and the blessing was visible.

The Cathedral in Berlin, whose congregation hardly recovered from the shock of the sudden loss of Messrs. Stöcker and Schreder, again undergoes a change. While formerly it was always considered certain that Court Chaplains would remain in their office until death, now, again, Mr. Vieregge has been appointed General Superintendent of Magdeburg, after having been here but two and a-half years as Court Chaplain.

The German Sunday-school Committee has published an accurate list of the Sunday-schools in Berlin, which shows that the general progress of this work in Germany, which would be joyfully reported at the St. Louis Convention last year, is also visible in the metropolis. We have now 102 Sunday-schools in Berlin, with 1,892 teachers and 33,691 children. But for all that much remains to be done yet, and the Committee contemplates again appointing a travelling agent. During the last year the work of spreading Sunday-schools has been done more by literary means; but it seems important that the whole country should be visited to see where help and advice is needed.

The voices of the press on the Evangelical Social Congress, held at Frankfort are not silenced yet. Mr. Stöcker defends himself, or rather the Congress, in his

Church Gazette, against the two reproaches made—the one that he and his friends co-operate with men like Professor Harnack, and that the younger members of the Congress have too strong a tendency towards Social Democracy. He says that the struggle about the Apostles' Creed must be fought out on the ground of the Church, and that it would be much to be regretted if the different religious parties could not join in a great social reform. He then defends especially Pastor Haussmann, who may be considered as the leader of the "young ones," as an earnest Christian whose religious position widely separates him from the Social Democrats, though he may find some of the things they demand just. Of course, Social Democracy is easiest to be conquered if one fairly admits what is true in their claims. It is, however, a good sign that the perfect want of religion in that party creates a reaction in many people also among the working classes.

A Christian miners' organisation has been formed at Dortmund for the coal districts of the Lower Rhine and Westphalia. Every member signs a declaration condemning the aims of the Social Democrats; they keep aloof from all polemics in religious and political matters, and try to improve their position by better wages, &c. This Association is not Christian, in so far that every member is a truly-converted person, nor is the object Evangelistic; but that these men rally under the flag of Christianity is after all of great importance in an age like ours.

We live in the era of associations—all classes wish to band themselves together; it seems, therefore, natural that also the clergy should feel the wish to co-operate in matters touching their own interests. The pastors' associations are the newest product of our times. At first it was thought that they might take the form of an opposition towards the Church Government, but at their first great gathering they emphatically denied any such intention. We hope that a greater exclusiveness of the clergy will not be the consequence of these pastors' associations, but that in an age, where always higher claims are made on the clergy, they may find greater strength in this condition. It will be chiefly material interests that receive consideration.

EVANGELICAL SOCIAL CONGRESS.

We have been favoured by a friend with the following translation of a German account of the recent Evangelical Social Congress, held at Frankfort-on-the-Maine, and attended by some 1,200 persons:—

The proceedings were opened by Mr. Nobbe, of Berlin, who said: "Our time is one of colossal forward movement. Every day almost brings new enigmatical problems. Great social dangers are knocking at the door of Time. It cannot be the chief object to put a small minority in the possession of all wealth, and to disinherit the masses. Physical force must not be the first factor in the opposition, otherwise the prize of the struggle will be destroyed before the struggle is ended. Only from a moral point of view, only with the help of moral might, can we win the goal. But where are these more powerful than in the Gospel of Jesus Christ? This joyful news of deliverance and sanctification we must not lose sight of for a moment. This Gospel gives us light even for the economical questions of the time. The Evangelical Social Congress has set itself, with the help of the Gospel, the giant task of battling with the social need.

Professor D. Cremer, of Griefwald, in his lecture on "The Social Question and the Sermon," put forth the following resolutions: (1) "It is in opposition to the character of the Gospel, and to the aim of preaching, to make the social question from its economic political side the subject of the sermon." (2) "Nevertheless, the sermon cannot pass it by, because the Gospel is the foundation of all peace, of all power to do, and of all power to hear." (3) "Christianity verifies its social signification in that it is congregational, and that in this congregation—the Church—and through the same it has proved itself unequalled as a social power in the history of the world. Hence, evangelical preaching cannot—albeit the necessarily individual decision for or against Christ—agree to treat Christianity only as a personal affair, and to keep silence as to its significance for the community." (4) "Preaching, therefore, is to maintain before the Church that the Redemption of Christ is world-redemption, and that each can only believe it and receive it in that he believes

for others, and so begins to live his life in the love which applies to others what he through faith applies to himself." (5) "In love, a Christian knows that all that he has, is, and can be, should be used as a blessing to others. Therein is the way pointed out, in which preaching is to testify concerning labour, and that which labour ennobles, concerning gain and possession, concerning rights and responsibilities." (6) "Therein will evangelical preaching become a powerful preaching of repentance; in that it opens the eyes of the blind to the worthlessness of a life not lived in love, to our guiltiness concerning that which we have not actually done to the account that we must render for others. It will bring the knowledge that each man's worth is according to his power of loving, and that with a love that embraces the time and eternity of other souls." (7) "But the less evangelical preaching can get away from the consideration that, according to Christ's own words, the struggle between belief and disbelief must remain—the more earnestly and faithfully must it proclaim that Christianity dare not lose itself in an earthly Utopia, but rather must and can await patiently the day when her Lord and Head shall come again from Heaven to judgment and fulfil His word, 'Behold I make all things New.'" Because the social question has a moral side it cannot be rightly handled without Christianity, for moral truth is given us in the Gospel. Yet in his preaching, the minister must exercise great care, and he should be particular to leave the handling of economical questions to those who understand them best. He must preach eternal truths, and he must believe what he preaches. The preaching on "Social Questions" often springs from secret unbelief. The idea of a Christian communion must be specially emphasised. There is no Christianity without communion. The question of property concerns the preacher, for according to the Scriptures the proprietor is only a steward of the goods lent to him by God, and is responsible for the just moral use of his possessions. The unjust use of property is often punished by God upon children and children's children.

In the debate which followed, Court-Chaplain Dr. Stöcker said: "I cannot speak highly enough of the significance of the sermon, and to win over from to-day the sphere of social unrest for the sermon would, I hold, be the preliminary condition of the social problem. What I most beseech God for is the gift of preaching to the people. We so often give the people theological trains of thought which interest us at college. They do not interest the people in the least. Our sermon should be not only a feat, but a battle; it should be no firework. So often 'nothing' is preached, no reality offered to the people. We must realise the things of faith. I go somewhat further in this than my friend Cremer. I think the sermon may treat individually the definite needs of the time. We have to do with social conditions which make poverty a necessity. In this case it is not enough to warn individuals, we must rather preach against such conditions, so that it may be heard from throne to hut. When the labourer must pay a third part of his wage for his dwelling, we must raise our voice against it. James said: "The hire of the labourers which is kept back by fraud crieth to heaven." What James did we also may do, but not one-sidedly. We must not adhere only to a series of social texts. "We must not preach only against one grievance. We must also preach against revolution and overthrow."

The excitement of the discussion was sustained by a long series of speakers. At the close the following resolution was passed: "The Congress thanks Professor Cremer for his lecture and declares itself in harmony with its general groundwork. The Evangelical sermon is, and remains in the first place a preaching of faith; has, however the manifest right on the frontier between Christian moral teaching and existing social conditions at times to rebuke popular evils, even to point out to the best of their knowledge the way for improvement, without nevertheless taking a party attitude in the economic, technical, and organisational points of controversy. The sermon must rather emphasise the fact that an economic improvement, so far as it is at all possible in human relations, must always be bound together with the assumption of the propagation and strengthening of Christian penetration into all classes of the people, high and low."

SWITZERLAND.

(*From our own Correspondent.*)

On the 27th, 28th, and 29th of August, the Society of Swiss Clergymen held its fifty-first annual meeting at Neuchâtel. On the evening of the first day, there was a "soirée familière" in the garden of the "Cercle du Musée." On the second day, the Society assembled in the Cathedral; the Rev. Professor Monvert began the meeting by giving a sketch of the Church of the canton of Neuchâtel. He said that for the past fifteen years there has been less animosity between the State Church and the "Eglise Independente"; and respect for other opinions are happily progressing, thanks to the influence of the "Salvation Army." The Rev. Mr. Quartier-la-Tente gave a lecture on "War judged from the Christian point of view, and the influence of the Church in favour of peace." In general, the reverend gentlemen were all in favour of peace. The Rev. Mr. Ecklin, from Bâle, does not believe that it is possible to abolish war, because there is no man who has sufficient authority to judge between two nations. On the third day, a lecture was given on "What are the characteristic features of the person of Jesus Christ?" The speaker seemed to deny the truth of the word of the Lord Jesus Christ (St. John viii. 58), "I say unto you, Before Abraham was, I am." Professor Georges Godet, from Neuchâtel, opposed this theory; also the Rev. Paul Chalelanal, from Lausanne, Professor Barth, from Berne, and Professor Ch. Porret, from Lausanne. The debate was a very interesting one. We will hope that the friends of the downgrade movement will see that they had not the best of it, the Bible remains as firm as ever.

Professor G. Godet publishes in the *Journal Religieux* an article in favour of religious liberty for the "Sabbatistes." They have been punished once with a fine and another since with a fine and three weeks' imprisonment for having printed books on a Sunday. As at Bâle, all the beershops, theatres, and ball-rooms, are open on a Sunday. It is evident that it is hatred against a religious sect, that is the reason why the Sabbatistes are persecuted.

On August 29, the fiftieth anniversary of the foundation of the house of deaconesses at Berne, directed by Mr. and Mrs. Dändliker-Schvell, was held at the church of the Nydegg. The Rev. Mr. Bodelschwing, of Bielefeld, made a most remarkable speech on this occasion. The deaconesses are sent to Geneva, to Lyons, and in the north of France, also in some parts of Germany.

ITALY.

The visit of Dr. Prochet to the Waldensian churches in South America has afforded great pleasure and profit to his compatriots in that country. As has been noted in the pages of *Evangelical Christendom*, the building erected for religious worship at La Paz in 1893 (September 21), has been a real blessing to the colony settled there —a colony which is flourishing temporally and spiritually. Six schools put down in various places provide instruction, and there is a college, where those who desire to obtain honours at the University of Montevideo can enter for preparation. This institution is under the direction of the Rev. B. A. Pons. The Rev. Armand-Hugon has the charge of the educational and ecclesiastical efforts generally. Further church accommodation is required in the Colony, which will draw considerably on the resources of its inhabitants; and as the Waldensian Church here numbers 510 members, they will have to make great effort and practise considerable self-denial in order to assist in the work. This is a most desirable undertaking, and will doubtless excite the prayers and sympathy of Christians both on the American continent and in Europe.

Another colony, with certain stations annexed, is cosmopolitan. The two churches, the latter and that at La Paz are recognised as distinct by the Government. In several annexed stations there are over 400 communicants. The contributions raised by these bodies of the faithful amount to over 5,320 lire. It should be noted that biblical teaching is most important in the college here.

The statement of the Waldensian Table prepared for the Synod of this year brings out into prominence the features of the revival, which has been passing

through the land, and which has left permanent results, in many instances, of a character which calls for thankfulness and encouragement. Whilst some few may have still to desire for their flocks a larger outpouring of divine and quickening grace, others are rejoicing, in a pentecostal effusion, the fruits of which are evident to all around. Not only have the meetings presided over by the pastors been largely blessed, but those gatherings which have been got together by the office bearers, have not been held in vain. Small hamlets, and even in private houses, the awakening or deepening of spiritual life has been evident.

Some important resolutions have been taken with regard to discipline. The Conseglio della Chiesa at Torre Pellice has determined that "The Catechumens shall not be admitted to the Lord's Table simply on the ground that they have gone through the usual course of religious instruction." It is thought desirable to give them a certificate for efficiency in Bible knowledge to present to the Assembly of the Church, leaving to each one to choose the moment for making an individual and spontaneous application for Church membership. This does not mean that such young persons will be lost sight of so to say; on the contrary, they will be assiduously looked after, and all will be done to bring spiritual influences and Church life to bear upon them. It is believed that many, if not all, the other parishes will follow the decision of Torre Pellice. At Villar Pellice the awakening has not passed away like the morning cloud and the early dew. Among other good results may be noted the increase of houses where family prayer is held, the meetings for prayer and mutual exhortation among the members of a given quarter and the extension of such meetings, and the resolve that such gatherings shall be held all the year round. This is another outcome of the increase of spiritual life. And there is yet a third—namely, that there shall be central united prayer-meetings, three in number—viz., the first Monday in every month, the second Sunday in every month, and every Sunday after the principal diet of worship. The results have been self-examination, and a defence of the grand principles of the Gospel. A bolder stand has been made for Christ before the world than formerly by those who had already made a profession of religion. A mere formalism seems in many to have given way to a true and hearty welcome to the Gospel and a willingness to take up the cross and follow their Divine Lord and Master. The Y.M.C.A. has experienced an increase of spiritual vitality and aptness for work. In the parish of Angrogna there are four such societies, numbering 150 members.

The total contributions by the Waldensian Church, as presented in the report, is 70,000 lire, 5,463 of which is for evangelization and 3,339 for missions among the heathen.

At the opening meeting of the Synod of the Waldensian Church, which took place on September 3, a telegram was read, stating that his Majesty King Humbert had nominated Dr. Paolo Geymonat, Cavaliere dell' Ordini dei Santi Maurizio e Lazzaro. The announcement was received with prolonged applause.

THE CHIESA EVANGELICA.

The Rev. Dr. McDougall, of Florence, writes from Bridge of Allan, N.B., as follows:—

Once more we have been spared to return from Florence to the North, and have had our holiday in my favourite Kenlyon. Hitherto I have always arrived *at home* in Scotland, at a father's, then at a widowed mother's, and then at an aunt's home; but they are all gone now to the heavenly home, and so my good banker, at the above address, receives my letters and forwards them to me, as we move about the country, among friends, till our return to Italy, on September 25. We have all been very well this last winter and spring, as I trust you and yours have also been.

You will be glad to hear that the bust of our dear old friend Gavazzi has been lately put up by the Municipality of Rome on the famous Janiculan hill, among the other patriotic defenders of the city.

I hope you duly received and glanced at our new report in April, for I regard it as one of the best we have ever printed, showing much honest work, thoroughly well done. It was written by Rev. Cavaliere Fera, and translated and cut down

to its present proportions by myself. It really forestalls everything I could wish to write about.

I have got no helper or successor yet in the mission work, either because people, looking at me, do not think I yet need help—or because I may be too particular in my search for one or two all round men—or rather, perhaps, because men shrink from sharing my heavy responsibility in having to collect so much money for this native Church in Italy. I have the prospect, however, of having an Italian Christian gentleman, who has lived for years in England, as my secretary, which will be a great relief. As we had parted last year with some workmen, to labour among their Italian fellow-countrymen in America, we have had to take on three new evangelists, excellent men, in order to keep our whole work going satisfactorily. This, notwithstanding all one hears and knows of the state of trade and of financial matters generally.

In my position, therefore, I have called on the *Name* of the Lord—El Shaddai, the All Mightily Sufficient One, for all the needs of His people—and Jehovah, unchangeably the same, as in past years, of sustaining grace and goodness; and I hope, by going on quietly and economically, from day to day, in faith, we may be nobody's debtor at the end of the year. I would not overlook the use of means, of course. And as so many staunch supporters have been taken away these two or three years past, and as this is the Lord's work, and He must have His chosen friends, able and willing to maintain it, I pray to be brought into acquaintance with them as soon as possible.

I trust, dear Christian friend, that you will kindly continue to us your generous sympathy and help. My address, after September 25, will be "Chiesa Scozzese," Florence, Italy.

ROMANISM IN ITALY.

The following interesting article, by the Rev. W. E. Sellers, appeared in a recent issue of *The Methodist Recorder*:—

Last year it was my privilege to spend some weeks in Italy, visiting Salerno, Naples, Genoa, Milan, Como, &c. This year I have been again, and although my stay was necessarily short, as I was bound Eastward ho! I was enabled to see Rome, Florence, Pisa, and Leghorn.

First impressions are proverbially incorrect. Second impressions, we are told, are more to be trusted. But in my case the second impressions only confirm the first. Romanism in Italy seems to me to have lost most of its life, and, consequently, most of its power. Everywhere one sees noble structures—sublime and beautiful. Everywhere one gazes upon the glories of art as revealed by the chisel and the pencil. But all else seems strangely unreal. Romanism in Italy is much like its Apollo Belvedere, or its Venus di Medici, very beautiful, but cold and lifeless. Of course I cannot speak with authority as can one who has lived for years among the people. But sometimes a stranger can see things which escape the notice of an old inhabitant. Familiarity occasionally breeds *blindness* as well as contempt. Let me, then, give my impressions for what they are worth, merely premising that this article is supplementary to those of last year, and that my presentation of the case must therefore appear incomplete.

Romanism in Italy is a great theatrical display, and little more. She may adapt the poet's words to her own needs—

> "All my world's a stage,
> And all my *priests* and *laymen* merely players!"

Her attention to scenic arrangement is most noticeable. Her costumes, her gestures, her ceremonials, all savour of the stage. The onlookers seem to recognise this fact, for all Italy looks on interested, amused, or indifferent, as the case may be, but apparently with the conviction that they are watching a play and that is all. See it as regards the *services*. Wherever I went there was the same sense of unreality. As the priestly procession wended its way into the churches one could not help noticing the levity of those who composed it. Several times I saw either a priest or one of

the senior choristers station himself close to the holy water, put his hand carelessly into it, just touch in passing the hands of all he could reach, laughing meanwhile, and all merrily joining in the laughter. And this was a robed procession just about to engage in a religious service, and composed partly of priests and partly of choristers! And not in an out-of-the-way spot—even in the Duomo of Florence! I have watched the priests chanting the morning prayer, not too deeply engrossed in their sacred occupation to take a great interest in all passing events, laughing and talking meanwhile, although supposed to be chanting the prayers!

Little things, you say! Yes, but a straw shows the direction of the current, and I venture to affirm that you would not see the same irreverence in any English Church—Established or Nonconformist. If to them the service was a mere theatrical performance, the explanation is sufficient. Even in the more solemn services—the administration of the Eucharist or the elevation of the Host—there has seemed to be the same unreality. More thought appears to have been given to the robes than to the service, and all the forms have been gone through as merely forms and nothing more. I witnessed a baptismal service at St. Peter's in Rome. All enjoyed it thoroughly, with the exception of the little one more particularly concerned. The old priest was laughing all the time, and it goes for saying the bystanders caught the infection. And even the mother remained for once unmoved by the infant's tears, and laughed as much as any of them. And yet there was nothing at which to laugh. If baptism meant anything to them it meant a solemn service, in which that little child was made Christ's. But that such a thought entered the mind of any there seemed very improbable.

A good story was told me when I was in Italy last year by a gentleman in whose veracity I have the greatest confidence. The occurrence took place during the time of my visit. A man had committed suicide by throwing himself down a deep well. His son went to the priest, and asked him to offer a mass for his departed parent. But the priest would not do so, reminding the applicant that it was contrary to rule, for by his self-destruction the man had forfeited all claim to the rites of the Church. But the son was persistent, and putting down ten liras begged that his request might be granted. The priest, however, still refused, and by degrees the ten liras were increased to fifteen, to twenty, and at last to thirty. At thirty the priest could resist no longer. "Well," said he, "I'll do my best, but you must tell everybody that your father was drunk, and fell down the well by accident—not that he committed suicide." Far be it from me to assert that all Romish priests in Italy are of the same mercenary character. There are great and good men among their number, I do not doubt. But I affirm that such an occurrence, or anything like it, could hardly by any possibility take place in a Protestant Church, and the story is another evidence of the unreality so noticeable in Romanism.

The same thing is to be seen also in *the attitude of the people* to the priesthood and services. I referred in my articles last year to the want of respect shown by the people to the priests. I have had many more evidences of this during my recent visit. The coarse—often obscene—caricatures on the walls, the jeering nod, the flippant word, are all, in their turn, evidence of this.

The almost entire disregard of the services of the Church by the *men* is eloquent testimony. The *women* go, but the men are, as a rule, conspicuously absent. The millinery display does not suit them. An Italian gentleman took us through the Cathedral at Leghorn. "You did not cross yourself, or bend your knee before the altar," I said. He shrugged his shoulders and replied, "*The women do that.*" Walking through St. Peter's I saw a group of three—a lady and two gentlemen—pause before the statue of the "Jew—Peter" (or *Jupiter*, which?). The lady reverently kissed the much-worn toe and then bowed in prayer. The gentlemen carelessly looked on and neither kissed nor prayed. I went to an early morning celebration of the Eucharist at a large church in Rome. There was a considerable congregation present. Only three persons (two ladies and one very young man) partook of the Sacrament while I was there. And there was but little reverence on the part of the onlookers.

There is one society in the Church at any rate which commands the undoubted respect of the Italians—the Brothers of Misericordia, who are everywhere greeted by the people with unaffected esteem. I have watched their weird and solemn proces-

sion pass through the streets by day and by night—by night their course lit up by flaming torches borne in the hands of the Brothers. They were carrying the sick to the hospital. Tall, fine, gentlemanly figures many of them were, and one could not help but admire the devotion which caused them to give up for the sick and poor everything, even identity, for no one can tell who they are under those great black hoods, covering head and face. I heard stories of their heroic devotion in times of cholera and distress which strangely moved me. And I gazed at the black-robed Brothers with an interest not far short of fascination, and could enter into the spirit of Whittier's beautiful poem as never before. Such work as this—heroic and self-sacrificing—is *real*, and moves the hearts of men in all ages and in all countries. And Italians, ever susceptible to emotion, are more than ordinarily moved by it. If there were more love in the Church of Rome, more pity and less blame, more sympathy for the people, more earnest work on their behalf, and less grasping after money and power, Italy might continue Romanist still. As it is, Italy is neither Romanist at heart nor anything else. There is but little religion in that fair land. I have seen the Turk at his prayers in the open air all unmindful of the onlookers. I have watched the Greek reverently cross himself as he passed his church, or even pause in his work to do so. But in Italy I do not remember to have seen any such thing.

Here are a people with a great and increasing contempt for priests, and priestcraft, feeling the unreality of the services of the only Church they know, and, as a natural consequence, revolting from all religion—a people with a glorious history and a glorious possibility. Surely there is among these a grand opportunity for the spread of Evangelical Christianity. And yet how little, comparatively, is being done. Our churches in Italy are small, and in most places feeble. The want of money checks enterprise on every hand. And if we are not careful the opportunity will slip from our grasp. I appeal to the young men of Methodism especially. Let us win Italy for Christ.

Lying for years in one of the squares of Florence was a huge block of marble. Many sculptors—venerable and famous—had tried their chisels upon it in vain. But one day Michael Angelo, then but a youth, came to Florence, saw an angel in that stone, and set to work to hew it out. The colossal statue of David in the ancient and modern museum is the result. Let this be to us an allegory. Maybe if Christian workmen do their duty well, there may yet be hewn from the cold and lifeless forms of modern Italy stalwart Davids, whom the finger of God shall touch into life and power, and who may yet slay the giants of Popery and superstition, and set Italy free indeed. Let us try our chisels upon these lifeless forms. The work will require much expenditure of time and thought and money. Many and varied artificers will be needed. There will have to be rough hewing as well as delicate chiselling. The workers must be content to bear the taunts of many passers-by. But what matters that, if at last God breathes into them the breath of life.

AUSTRIA.

SLAVONIA.

(*From an occasional Correspondent.*)

In southern Austria, between the rivers Drave and Save, tributaries of the Danube, the province of Slavonia is situated. It was in the past a province of old Rome, the Roman Emperor Hadrian having built there the castle of Mursa, for many years the garrison of the 6th Legion, and a safe hiding-place for the Roman fleet, which was sustained on the river Danube. In later years the castle has been enlarged, and became the centre of the present capital of the country, named Essek.

In early days the Christian faith was brought to the heathen inhabitants of Slavonia and surroundings by soldiers, traders, and monks; but in the fifth century, in the period of the invasion of the Barbarians, every sign of it was destroyed, the Christian inhabitants being killed or cast out. After many vicissitudes, all this region was occupied by Slavonic races—Bulgarians, Serbes, Chorvats, and so on—who were heathens, and then received the Christian faith, following the Church of Rome or of Constantinople, as they had been converted by Roman or Greek missionaries. In Slavonia the Roman faith prevailed.

In the time of the Reformation, when the Gospel was preached everywhere, the inhabitants of these southern countries were deprived of it, because the Turks invaded their land, killed the inhabitants, and destroyed their cities. There was little opportunity of receiving any knowledge of the Word of God. Nevertheless, and in spite of the different languages, some light shone into these countries. When in the year 1566, Soliman I. proceeded against Vienna, he was detained at the town of Saigeth, were Zriny and his little band performed wonders of bravery, and died the death of heroes. Zriny and many of his companions were Protestants.

During the horrors of the war of thirty years, and in the period following, the Protestant Church all over Austria was extirpated—especially in the southern provinces every sign of it was obliterated. As to Slavonia, memorable indeed is the declaration that was given by the imperial governor, Count Erdödy, in the year 1606, who said: "We shall by no means tolerate the Protestants in our country; they may leave it directly or we shall thrust them into the river Save and drown them altogether." And so they did; all Protestants were killed or cast out, and none were permitted to live in Slavonia or Croatia. In the year 1781 the Emperor Joseph II. gave his edict of toleration for Austria and Hungary, but not at all for Slavonia and Croatia. From these two provinces the Protestants were entirely excluded. Such a state of things remained till the year 1859, when the present Emperor permitted the Protestants to settle in the country and to build their churches. So it may be explained, that in the large province of Slavonia, at the present moment, not a single Protestant Church is built, although there are more than 3,000 Protestant souls scattered all over the country.

In the capital of Essek, a small Protestant community has been gathered, at present Joseph Pindor being their pastor. The founder of the community, and their secular leader, is a merchant living in the city, Mr. John Laipczig, the son of a Hungarian pastor. When a boy, he came to Essek in the year 1852. Nobody knew that he was a Protestant. After some time he resolved to become a grocer, and was obliged to exhibit his papers in order to get permission for opening his trade. When the magistrates saw him to be a Protestant, they demanded that he should deny his faith; but the young man declared that he preferred rather to leave the country than to do according to their will. So he was advised to procure other papers, where the ominous word "Protestant" was left out. After having done so, he got permission to arrange his business. Then, in the year 1859, the above-mentioned edict was promulgated, and many a Protestant man immigrated into the country and the city of Essek. Some of them made the acquaintance of Mr. Laipczig, others had hidden their faith in order not to be molested by their Roman Catholic neighbours.

In the year 1870, Mr. Locker, colporteur of the British & Foreign Bible Society, went to Essek to distribute the Word of God. Walking from house to house, he found many a Protestant family who was not known by Mr. Laipczig. Some word in the conversation or some sign in the room led him to recognise the Protestants. Once he entered a house and beheld a picture on the wall representing Mr. Huss burning at the stake. He asked a woman if she knew the subject of the picture? "Yes," she replied, "it is the reformer Huss?" "Are you delighted or sorry in seeing that?" asked Mr. Locker, "I am very sorry, indeed," was the reply. "Then you are a Protestant," said the colporteur, and a religious talk followed with which the poor woman was delighted very much. It was long since she had heard a Gospel sermon.

There is a blacksmith amongst the Protestants, a true disciple of the Lord. He was formerly in the bondage of the devil, but after having been converted he is following his Saviour. Pastor Pindor relates how he has delighted at his faith and charity, when, in Christmas-time 1891, Mr. Schmögner (that is his name) stood up from the table, went out into the street and brought with him a poor beggar into the house, that he might sit down with them at the table and rejoice, because the Saviour had been born.

The Protestants of Essek built a hall for their services, some years ago, and now they are about to build a church of their own. They feel obliged to care not only for their own spiritual need, but also for the many Protestants souls scattered over all the land. Would to God they could find some friends to help them!

TURKEY.

THE PERSECUTION AT ORDOU.

THE following circular appeal has just been issued in the name of the Constantinople Branch of the Evangelical Alliance, by the Rev. Henry O. Dwight, its honorary secretary. We trust that many members and friends of the Alliance will be ready to help in supplying the sum needed by our persecuted brethren at Ordou:—

The sharp persecution of the Greek Evangelical congregation at Ordou (province of Trebizond) in Turkey, and the forcible suppression, during more than two years, of its religious services at the instance of Greek ecclesiastics, are known to all who follow the action of the Evangelical Alliance.

The only means by which this congregation can recover the right of meeting for worship appears to be the erection of a church edifice; since aside from the prohibited parsonage, it possesses and can obtain no building capable of seating the 350 or 400 persons composing this sorely-abused body. The congregation has therefore decided to attempt the execution of its long-cherished plan of building a church. It appears certain that the Ottoman Government will accord the necessary permission, since several of the Powers have called its attention to the necessity of allowing the community to meet for worship.

But it is physically impossible for the community to build a church within any short space of time, unaided. Their heads of families are men whose average income is less rather than more than two shillings per day. They maintain their pastor and their two school teachers by self-sacrificing contributions. They have exhausted their reserved resources in building (in 1891) the parsonage, which is also intended to accommodate their two schools, and in which they had hoped to be allowed to worship until they could raise money for their church. They have to expend about £100 in repairing the damages inflicted on this building by the Greek mob last May, for which they have not been able to obtain indemnity. They can put £50 at once into the church building fund, and can put by a further amount each year. But this lack of ready money postpones the building of a church, and consequently their meeting for worship, for some years more.

Meanwhile the prohibition of the Evangelical worship, and the indifference of the police authorities to the continual stoning and spitting upon Protestants, and the reviling of their faith in Ordou, are giving rise to the impression in a large region of country that the religious rights of Protestants are no longer admitted by the Government. If the Evangelical Greeks of Ordou are obliged to refrain from meeting for religious services until they have succeeded in building the church by their own unaided efforts, the effect on the religious liberty question will be grave. The humiliating spectacle of a congregation forbidden to hold religious services during so prolonged a period, has placed in jeopardy other Protestant congregations in all that region. Already the idea is diligently propagated among the common people that this prohibition of worship proves the Protestants to be classed as outlaws. Under these circumstances the vindication of the honour and the rights of Protestants in Turkey demands the construction of the church at Ordou at the earliest possible moment.

Friends of religious liberty are therefore besought to come to the aid of the congregation which is in such desperate straits. The object can be secured by a contribution of £300. This sum is all that is needed to begin and render habitable at once a church building in Ordou. The essentials being thus provided, the people can resume their religious services, and can finish the building as they themselves are able to contribute.

Will not the readers of *Evangelical Christendom* lend a hand to the work of securing to this people restoration of the right of worship at once? In this case, especially, promptness is of the first importance. Contributions may be sent in London to Messrs. Barclay, Ransom & Co., 1 Pall Mall East; or to the Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London, for transmission to Ordou Church.

THE PROTESTANT CHURCH AT CONSTANTINOPLE.

(From our own Correspondent.)

The Protestant congregation in the district of Gedik Pasha in the city of Constantinople wishes to build a church. Thirteen years ago it bought a piece of land and collected money for the purpose. It then asked for the requisite Imperial Firman, or permission to construct the building. For thirteen years it has been labouring to get that Firman in vain. Certain petty officials and unofficial Turks object to having a Protestant church in the midst of the old city. These objections have enough of influence behind them to keep the question in a constant state of "investigation," but have not enough of body to them to warrant a refusal of the Firman on any defensible grounds. Hence the delay and the interminable strain on the patience of the Protestants. In the meantime, the Protestants, to the number of about 250, worship in a hired house close by the site proposed for the Church.

The earthquake of July 10, so cracked the walls of this hired house that its further use for the purpose was impossible. What was more natural, in this case, than for the Protestants to think that they might be allowed to erect a rough board shed on their land and meet there for worship, while waiting for the permit to build the church? General authority had been given to those who suffered from the earthquake to erect light-board shelters of a temporary nature. The erection of such a shed came within the lines of this general permission. So it came to pass that the Protestants built a shed upon their land, large enough to seat the congregation. In order to avoid any possible objection, they made it without a floor, and without lining boards to the walls. It was clearly a mere shed which could not prejudice in any way the pending question of the permit to build a church. About an hour after this shed was built, and before, in fact, it was entirely covered, a body of Turkish police appeared on the scene, entered the lot belonging to the Protestants, and applying firemen's grappling hooks to the frail structure, in fifteen minutes they had reduced it to its original elements, save that the boards were splintered. During the operation of tearing down the shed they roared, and this was what they roared when stripped of its accompanying obscenity: "We said that you shall not have a church here, and you shall not have one."

The following Sunday the congregation, left without shelter, met upon their vacant lot, and held their services there under the blue dome of God's heavens. The next day the Minister of the Police sent a strict order to the head of the Protestant community, prohibiting the meeting "in the open air." It is true the meeting was in the open air, but it was in the private ground of the Protestants, and could not lawfully be objected to as an "open-air meeting."

The Firman to build a church is withheld without valid reason; the temporary chapel is ruined by the earthquake with such numbers of other houses that another vacant house cannot be found in the neighbourhood, and the congregation is prevented from erecting a temporary shelter, and from meeting without shelter on its own land. What is it to do? It has not been able to meet for worship for a month. Is there not ground for insisting that laws or regulations must be done away with, which enable the petty officials of the Turkish Government heartlessly to suppress, one after another, Protestant services of religious worship.

THE WORLD'S EVANGELISATION.

AN APPEAL TO THE CHURCHES.

An interesting article appeared in a recent issue of *The Missionary*; and although this appeal for the evangelization of the world was addressed specially to all Protestant Christians in the United States and Canada, we feel assured that many of our readers will be glad to see the article, which we give in an abridged form below. The appeal is largely signed by representatives of foreign missionary boards, societies, and committees:—

For nearly nineteen centuries the vast majority of the populations of the globe have waited in vain for the gospel of redemption which was committed to the Christian Church. It is appalling to think that sixty generations of the un-

evangelised heathen world have perished in darkness since our Lord established and commissioned His Church as a living and aggressive force in the world. In some mission-fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have only been hundreds or scores. No age has compared with the present in the facility with which the populations of distant countries can be reached; or in the approachableness and cordiality of the people; or in the materials ready at hand to convey the message of salvation in an unknown tongue. A whole century of preparation has established the principles, furnished the appliances, and perfected the organisation for a movement enlisting the whole Church of Christ.

The whole Bible is a field-book of universal conquest. The redemptory work of Christ, like a bow of heavenly promise, over-arches all its sacred records. All prophecy and all types point to the One Sacrifice offered once for all, with a reversionary as well as prospective efficacy, and embracing the ages. The promise to Abraham, that in him should all nations be blessed, found its counterpart in John's vision of the redeemed "of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb." The Gospel of Christ, even as proclaimed in the Old Testament, was not for any one age, or for any one race.

Not only is Christ the Divine Intercessor now; but He has always interceded. An eternal covenant is based upon His plea: "Thou art My Son; this day have I begotten Thee. *Ask of Me*, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." The Acts of the Apostles are a continuous missionary record; the Epistles are missionary letters addressed to infant churches, and John in his prophetic vision, anticipating the final triumph of the Gospel, declares, "The kingdoms of this world *are* become the kingdoms of our Lord and of His Christ."

But the most striking bond which identifies the work of missions with Redemption, is seen in the Divine commission of the Apostle to the Gentiles. The commission given to Paul (Acts xxvi. 18) followed almost the exact terms of Christ's own commission recorded in Isaiah xlii. 6, 7, and lxi. 1. In the Synagogue of Nazareth, Christ read these prophetic words as the credentials of His great mission to an apostate world. The Word of God assures the work of God. If, therefore, the Scriptural foundation of missions has been more or less overlooked, while this great cause has been looked upon as only a development of nineteeth century enterprise, let us repent of our error and turn back to the Word of God for its Divine prompting and its promise of omnipotent help.

The command of our Lord to publish the Gospel to all the world is clear and explicit, and admits of no compromise. . . . We desire in love for our Blessed Lord, and for all who have named His Name, to call attention by way of encouragement to the essential unity of the Church with respect to those fundamental doctrines upon which the missionary work is made to rest. In minor things we differ. While we are called to surrender nothing that is a matter of sincere conviction, we may emphasise those more essential points in which we are one: and thus greatly increase our efficiency in the common effort to evangelise the world.

There is need in this age that we join hands with respect to the great truths in which we are agreed—namely, the fact that men are ruined by sin, and are in perishing need of salvation; that Jesus is the all-sufficient Saviour and the only Name given under Heaven among men whereby we must be saved; that the omnipotent power of the Holy Ghost is indispensable in transforming the hearts and lives of men; that salvation is by faith in Christ; that every church should be a missionary church, and that every Christian believer should, according to his means, become directly or indirectly an ambassador of God to the perishing. On all these points we are united; what remains is to actualise and illustrate our profession. We are a great host representing all the Protestant Evangelical denominations. We stand together against all those errors which would deny the Divinity of Christ and dispense with a vicarious atonement; which would explain away the personality and work of the Holy Ghost; which would weaken the

authority of the Word of God; which would teach the perfectibility of human nature without Divine aid; which would deny the universality of the religion of Jesus Christ and virtually remand it to a place among the ethnic faiths; which would proclaim a mere gospel of humanity and a universal brotherhood without the Headship of Christ; which would rest in a charity of practical indifference, and regard the work of evangelising non-Christian nations as an impertinent intrusion.

Possibly many of the Church of Christ are disheartened by those obstacles which arise in connexion with the mission work. But have not obstacles appeared in every stage of the Christian conquest? We meet obstacles in the restrictive measures of non-Christian governments; in the false philosophies of proud old systems; in the disturbing influences of false representatives of our own Christian land in all heathen marts; in the corrupting contact of pernicious commerce in opium, or whiskey, or fire-arms; in the prevalence of western vices where only truth and righteousness should be disseminated; in the over-reaching of more powerful nations against the weaker tribes and races; in unjust legislation, and the abrogation of solemn treaties; in the efforts of infidelity to thwart the teachings of the truth wherever missionaries have proclaimed it.

But what are all these obstacles compared with those which have appeared again and again in the history of the Church? What have we to compare with the overthrow of the Sainted Augustine and his North African Churches by vandal incursions? If all our difficulties and discouragements were summed up together, they would not equal the Huguenot massacres and exiles, and yet that fierce persecution sent Christian colonists to many lands. In the British Isles, from which we have sprung, Christianity was once well-nigh extirpated by our own savage ancestors. Yet what hath God wrought in and through the British Isles? Shall we then in this age, with all the power that God has placed at our disposal, be discouraged and lose faith or relax effort on account of the difficulties that arise in our path! If the truth be told one obstacle now outweighs all others; it is found, not in outside opposition, but in the worldliness and apathy of the Church herself. If she were to rise up to the full measure of her power, all the opposing forces of earth and hell could not resist her triumphant march.

There is no sublimer story in human history than that which sketches the majestic march of the Christian faith, and in this march the Church has simply been fulfilling the great prophecies and realising the grand promises of Scripture. The foreign missionary work of our day represents the later stages of this world-wide movement, and is as clearly under the inspiration and leadership of Jesus Christ as the work of Paul in Asia, and of James in Palestine. Nothing in all the Christian era has given a greater proof of God's favour and blessing than the success of this closing century. In the first hundred years after Christ's ascension only about five hundred thousand nominal Christians received the faith. During the 100 years of modern missions over three millions have accepted Christianity as the true religion, and have been converted from their ancestral errors to the faith as it is in Jesus Christ. The conversion of the Sandwich Islands, the New Hebrides, Fiji Islands, the Georgia and Friendly Islands, Australia, and many other islands of the sea, affords the clearest evidence of God's favour. They are standing miracles of blessing and success. The annual average conversion in Africa is 17,000 souls. Fifty years ago there were but six Protestant Christians and two native helpers in China; now there are 50,000 communicants, 1,700 native helpers, and 18,000 youths in Christian schools. Japan has 35,000 professing Christians, won in twenty-two years. Parts of India are experiencing a Pentecostal outpouring. In the past three years 60,000 heathen have turned from their idols to Jesus Christ, and been baptised in the missions of the Methodist Episcopal Church. The great work of the Baptist Mission in Telugu, during the past fifteen years, shows the blessing of a wonder-working God. The Bible as a whole, or in portions, has been translated into more than 300 different languages or dialects—much the larger part of this work having been done by missionaries.

"The great work is but just begun. It is only a score of years since Livingstone ended his adventurous life-service on his knees near Lake Bangueola, and laid

the evangelisation of Africa upon the heart of the Christian world. During this brief interval Christian missionaries have pressed toward the interior of the Continent; and still the doors of opportunity open more rapidly than the Christian nations can enter them.

We present some of the obligations that have been laid upon us who live in this age of the world: (1) The command of our Blessed Master. (2) Our obligation to those early missionaries who bore the Gospel to our ancestors. (3) Our indebtedness to those missionaries and missionary settlers who bore the Gospel to this Continent. Freely have we received; let us freely give. (4) The duty which rests upon us to follow up the noble work of the pioneers of modern missions who lived down the opposition of a worldly Christian sentiment at home, and overcame heathen prejudice abroad—many of whom sealed their labours with their lives in fields where there is now free access. (5) We owe a debt to those who more recently have gone from our communities and churches, and from our own circles of kindred, and who are now in the heat and burden of the day demanding our sympathy, our prayers and our support.

There is need just now for union in missions as a matter of common defence. It is an age which, through various forms of literature, boldly challenges the supreme claims of Christianity—its teachings and its work. The cause of foreign missions is especially liable to assailment as it is far off, and therefore may more safely be made the subject of ignorant ridicule. "The whole membership of the churches should be made intelligent to the end that they 'may be steadfast, immovable, alway abounding in the work of the Lord.'"

The Protestant Christians of America now number several millions. If by their common belief and teachings, their harmony of plans and methods, their union in such forms of appeal or published facts and statements as shall instruct and inspire public sentiment, these great masses of Christian believers can be led to act as one united body, there will be presented a spectacle of Christian union and a volume of moral earnestness and power, which will impress the nation and the world with the divine reality of the Gospel.

We are now in the last decade of the nineteenth century. We call upon all who love the Lord Jesus Christ to pray with all earnestness that these may be years of special harvest. In some mission-fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have been only hundreds or scores. By true Christian comity as between all our different organisations, by economy of resources, by more and more of the spirit of fraternal counsel and co-operation, we pledge ourselves as official administrators of the work of missions, to do our part as God shall give us wisdom and strength. And with this pledge we call upon all who have influence to join with us in an effort to awaken the whole Church in the United States and Canada to a sense of the unprecedented opportunity that is now before it. We plead with instructors in colleges and theological seminaries to hold up the great work of Missions before the young men who are under their care. In the name of our respective boards and societies we most earnestly call upon all pastors of churches and their associate officers and overseers to embrace the opportunity afforded them. They have an influence which none others can exert. They alone can rally and move the entire rank and file of the Church. We call upon superintendents and teachers of Sabbath-schools to realise that soon the young generation under their care must take the entire responsibility of this vast work. We welcome and invite to still greater participation the noble efforts of the women of the Church in their various organisations. We extend the hand of cordial invitation to Young Men's Christian Associations and Young Women's Christian Associations, to all guilds and societies of the young in any branch of the Church, to join in one common effort for the salvation of the world, and to unite with new meaning and emphasis in the divinely prescribed petition, "*Thy Kingdom come, Thy Will be done on earth as it is in heaven.*"

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, September 13, Mr. Hodder presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by General Noble.

New Members.

The following persons were unanimously admitted to membership:—

Rev. R. Kiesel, Devonport.
Rev. J. Stonehouse, Peking.
Mr. A. Shipman, Sheffield.
Miss Ling, near Norwich.
Mrs. and Miss Fleming, Ambleside.
Miss Stirling, Ambleside.
Dr. Lidiard, Falmouth.
Mrs. Stephens, Falmouth.
Miss E. M. Cox, Falmouth.
Rev. C. A. Walker, Falmouth.
Rev. J. J. Boswart, Falmouth.
Mrs. Moore, Wimborne.
Miss E. Hadow, Tunbridge Wells.
Mr. and Mrs. Jno. Doidge, Truro.
E. Trunchon, Esq., Truro.
Mrs. Dale, Truro.
Miss and Miss A. Davies, Truro.
Mrs. Baldey, Southsea.
Mr. and Mrs. T. C. W. Jobson, Southsea.
Mrs. Milner, Southsea.
Mrs. Foster, Southsea.
Miss L. A. Large, Southsea.
Rev. F. Burt, Mombassa, Africa.
Miss K. Stuart, Morocco.
Mr. and Mrs. W. Dimbleby, Richmond.
Mrs. M. S. Wood, Richmond.
Miss Cox, Richmond.
Mr. and Mrs. R. Read, Richmond.
Miss Donovan, sen., Richmond.
Miss C. Cahill, Richmond.
Mrs. Edwards, Sandown.
Miss C. M. Erck, Sandown.
Rev. W. J. Whitty, Sandown.
Mrs. Gamble, Bournemouth.
Mrs. Hillier, Bournemouth.
Miss M. Stokes, Portsmouth.
Mrs. H. Lindsey Young, Portsea.
Mrs. Davidson, Portsea.
Miss M. Field, Portsea.
Mrs. German, Landport.
Mr. C. Ashworth, Bolton, Lancs.
Mr. J. Ashworth, Bolton, Lancs.
Mr. R. Pollard, Bolton, Lancs.
Mr. Heyworth, Bolton, Lancs.
Miss Coope, Bolton, Lancs.
Miss Brereton, Bolton, Lancs.
Miss F. P. F. Newton, Bolton, Lancs.
Miss Calderbank, Bolton, Lancs.
Rev. T. A. Gurney, Swanage.

Deputation Work.

Mr. Arnold and the Rev. J. Consterdine gave reports of their recent Deputation Work.

Annual Conference.

The Secretary reported final arrangements for the Tunbridge Wells Conference, and copies of the completed Programme were laid upon the table.

The Council expressed their approval of the arrangements, and also that special prayer meetings had been arranged to be held in the Council room to ask for God's blessing on the Conference.

Obituary.

The death was reported of Mrs. Grant, the wife of Admiral Grant, and also of the Rev. Wm. Gibson, of Paris. The Council desired the Secretary to convey the expression of their sympathy with the bereaved families.

Religious Liberty in Turkey.

The subject of Religious Liberty in Turkey was then brought forward and communications were read from Lord Kimberley, H.M. Secretary of State for Foreign Affairs.

Letters were also read from the Rev. H. O. Dwight, dated July 5 and 26, and August 28. In the latter of these, Mr. Dwight stated that the Protestants at Ordou had anticipated the advice given by the Turkish Government and had arranged to erect a building for their worship, at a greater distance from the

Greek Church. Mr. Dwight appeals for help to be given to this poor congregation in their unexpected responsibility of raising £300 or £400. Mr. Dwight's letters also give further information upon the whole situation regarding Religious Liberty in Turkey.

The Council cordially approved of the appeal of the friends at Ordou; and instructed the Secretary to urge upon her Majesty's Government the extreme importance of the Protestants at Ordou being protected in their rights of worship in their present building during the construction of a new church, which they had undertaken in order to remove all possible objection on the part of the Greeks.

Other communications were read from the Rev. R. Chambers, of Bardezag, Turkey; from the Rev. W. A. Shedd, giving an account of the sufferings of the Christians in Kurdistan; and from the Rev. J. D. Houston, secretary of the Foreign Missions Committee of the Reformed Presbyterian Church of Ireland.

A letter was read from Mr. Kayayan, one of the Armenians condemned to death last year, but subsequently exiled by the Sultan. Mr. Kayayan has been studying in Edinburgh and has now gone to Germany to complete his education in medicine.

The Council approved of the steps taken by the Secretary to afford some needed help to Mr. Kayayan.

Spain.

A letter was read from Madame Lopez Rodriguez, in reference to the recent trial and acquittal of her brother-in-law, Alexander. She stated that the total costs of the trial, although the advocate had considerably reduced his charges, amounted to about £160, and that one half of this sum was still required. She appealed earnestly to the Council for help, and added: "We trust you will kindly lift off the burden at present resting upon us." The Council having considered the matter, agreed that a cheque for £20 should be sent towards the sum needed.

Universal Week of Prayer.

The Secretary laid on the table copies of the Invitation and Programme for next year's Week of Prayer, as adopted by this Council at last meeting, and subsequently approved by many of the foreign branches.

United States.

A letter was read from the Rev. Dr. Strong, secretary of the New York Committee in reply to a communication on the subject of the lynching of negroes in the United States.

The Secretary reported that copious extracts on the subject of Religious Liberty, taken from the last Annual Report of the Evangelical Alliance had been published in *The Record*, *The Christian*, and several other religious newspapers.

SECRETARIAL DEPUTATION WORK.

Mr. Arnold reported that since the last meeting of Council, he had, in connexion with a short holiday he was taking in North Wales, attended a drawing-room meeting kindly given by Mrs. Bolton at Ambleside. Though the weather was unfavourable there was a good attendance, and much interest was awakened in the secretarial account of recent work. Captain Chapman presided, and expressed his unabated interest in the work of the Alliance and his strong approval of its basis, which was greatly needed in these days. He also expressed the gratitude of those present to Mrs. Bolton for her kindness in again inviting friends to her house, this being the third year in succession that she has rendered this service. A collection was taken in aid of the funds of the Alliance, and several new members were obtained.

While paying a visit to Bournemouth, Mr. Arnold had the opportunity of addressing two of the Nonconformist congregations on Sunday, September 9—namely, that of the Rev. Ossian Davies and the Rev. W. C. Minifie. There were large congregations in each case, and both ministers expressed, on behalf of the congregations, the sympathetic interest which had been evoked by the statement of the Secretary of the Alliance, regarding the persecutions of our fellow Christians in Russia and Turkey, and on whose behalf earnest prayer was asked.

Proceeding to Falmouth on Monday, September 3, Mr. Arnold had the pleasure of again being received by General and Mrs. Aylmer, who had arranged for a drawing-room meeting on Tuesday, the 4th. There was a crowded attendance, and the Rev. Dr. Deshon presided in place of General Aylmer, who is at present suffering from ill-health. On several previous occasions also General and Mrs. Aylmer had invited Christian friends to their house to hear an account of the work of the Alliance, and the secretarial statement with regard to efforts during the past year, particularly on behalf of persecuted Christians, kindled fresh sympathy among those who are already members at Falmouth, and also led to several others being enrolled as such. The Rev. C. H. Sutton and others took part in the proceedings, and a collection was taken in aid of the funds of the Alliance.

At Truro, on Thursday, September 6, a drawing-room meeting was kindly convened by Mr. and Mrs. Doidge. There was a large attendance, and considerable interest was awakened, this being the first occasion on which a drawing-room meeting had been held for the Alliance in the city of Truro. The Rev. Owen Davies and other friends took part in the proceedings, and Mr. Arnold's statement, particularly with reference to efforts recently made on behalf of the persecuted Stundists of Russia, evoked much sympathy. A collection was taken in aid of the funds of the Alliance, and a number of new members were enrolled.

On Tuesday, September 11, Mr. Arnold visited Southsea, where the Rev. F. and Mrs. Baldey again kindly opened St. Simon's Vicarage for a drawing-room on behalf of the Alliance. There was a very full attendance, and Mr. Baldey himself presided. He expressed his gratitude for the noble work which the Alliance had been permitted by God to carry on for now nearly half a century, and he felt more than ever the value and importance of such a basis of union as the Alliance afforded. Some might be endeavouring to bring about corporate re-union, but he rejoiced in the fact that the union manifested by the Evangelical Alliance was based upon agreement in the fundamental doctrines of the Gospel. Mr. Arnold's address covered principally the events of the past year, as on several former occasions he had had the opportunity of speaking in the same room. A collection of nearly £5 was taken in aid of the funds of the Alliance, and several new members were enrolled.

On Tuesday, June 26, at the Mildmay Conference, during the afternoon sectional meeting held under the Mulberry Tree, under the presidency of Stuart Trotter, Esq., the Rev. J. Consterdine gave a short account of the sufferings of the persecuted Stundists, which aroused some practical sympathy.

On Thursday afternoon, July 19, by the kindness of the Rev. and Mrs. H. C. Squires, a meeting of the Richmond Branch was held in the garden of Holy Trinity Vicarage, Richmond. Mr. Consterdine gave an account of the aims and principles of the Alliance, chiefly dwelling on its efforts on behalf of the persecuted. One or two other friends also spoke, including the Rev. A. Ernest Foster, hon. secretary, and Mr. W. Garden, treasurer, of the Richmond Branch. Owing to a shower of rain the closing addresses had to be given indoors, but this did not seem to damp the interest in the meeting. A collection was taken (£1 13s. 9d.) and eight names were received for membership.

On Wednesday morning, July 25, Mr. Consterdine preached on behalf of the Alliance in St. James's, Ryde, by the kindness of the Rev. W. H. Redknap, dwelling chiefly on the efforts made by the Evangelical Alliance on behalf of persecuted and oppressed Christians, with special reference to the case of the Stundists. In the afternoon of the same day, by kind permission of the Vicar (the Rev. W. T. Storrs), the Deputation Secretary addressed a meeting in the parish room belonging to Christ Church, Sandown. Several clergymen were present, and the chair was taken by the Rev. Mr. Wittey, curate of the parish, Mr. Storrs not being at home. The same evening Mr. Consterdine preached in Christ Church, Sandown, pleading the cause of the Alliance. The sum collected at Sandown amounted to £4 5s. 7d., and some new names were received for membership.

On Thursday evening, July 26, the Deputation Secretary preached in St. Paul's, Bournemouth, kindly opened to him by the Rev. C. L. Burrows, the vicar. The subject had been well advertised, and although the time of year was not the best for

Bournemouth, a very fair week-night congregation was gathered together by the prospect of an account of the Stundists. The collection amounted to £3 5s. 10d.

On Friday, July 27, Mr. Consterdine proceeded to Portsmouth, where he addressed an evening meeting in the Schoolroom of St. John's, Portsea, to which he was welcomed by the Vicar, the Rev. H. Lindsey Young. Much interest was manifested in the cause, and although this is a poor district, yet 19s. 6d. was collected for the funds of the Alliance, including the subscriptions of several new members.

THE WEEK OF UNIVERSAL PRAYER.

JANUARY 6—13, 1895.

We gave, in our last issue, the full Invitation and Programme for the next year's Week of Prayer; but it has been suggested that, as *Evangelical Christendom* is supplied to friends in the most distant parts of the earth, occasionally a single copy may fail to reach its destination, it is desirable to repeat the announcement of subjects.

The following is the programme:—

TOPICS SUGGESTED FOR THE WEEK OF UNIVERSAL PRAYER, JAN. 6—13, 1895.

Sunday, January 6.—*Sermons.*—"They that wait upon the Lord shall renew their strength."—Isa. xl. 31.

Monday, January 7.—*Thanksgiving and Humiliation.—Praise and Thanksgiving:* For the goodness and mercy which have followed us through the past year, for many answers to prayer, and for the continued spread of the Gospel.—Ps. cxxvi. 2, 3; Josh. xxiii. 14; 1 Sam. vii. 12. *Humiliation and Confession* of grievous sins, of lukewarmness, of unprofitableness in the service of Christ, and of conformity to the world.—Ezekiel xxxvi. 31; Daniel ix. 3—19. *Prayer* for a deeper realisation of the power of the Holy Spirit in the Church by Christ dwelling and abiding in us; for greater faithfulness and for consecration to a holier life.—Luke xi. 13; 1 Thes. v. 15—24.

Tuesday, January 8.—*The Church Universal.—Prayer:* For the whole Church of Christ; for the manifestation of the Spirit, in order to separation from the world, and sanctification unto the Lord; for greater unity among the followers of Christ; that the growth of Romanism and superstition, of Rationalism and infidelity, may be arrested, and that the hope of the Lord's second coming may stimulate believers both to wait and work for Him.—Eph. iv. 1—16; 1 Cor. ii. 4; Phil. i. 27; 2 Thes. ii. 8; Matt. xxiv. 1—14.

Wednesday, January 9.—*Nations and their Rulers.—Prayer:* For national righteousness and peace, that the tendency to lawlessness, national discontent and strife may cease; for the putting away of legislative sanction to vice and all immoral traffic; for rulers, legislators, judges, and all in authority; that religious liberty may universally prevail, and that all persecution may be stayed.—Deut. iv. 5—8; 1 Tim. ii. 1, 2; Prov. xiv. 34; Ezra vi. 22; Ezra vii. 27, 28.

Thursday, January 10.—*Foreign Missions.—Praise to God:* For increasing interest in the spread of the Gospel, for offers of personal service, for open doors throughout the world; and for the manifested power of the Holy Ghost in various Missions.—Acts iv. 29—33; Acts xi. 20—23; Rev. iii. 7, 8. *Prayer:* That all missionaries and Christian workers may be endued with power from on high; that the privilege and duty of evangelising the world may be fully understood, and that many more labourers may be sent forth into the harvest.—Luke xxiv. 45—49; Matt. ix. 35—38.

Friday, January 11.—*Home Missions and the Jews.—Praise:* For enlarged interest shown in Home Mission work, and in Missions to the Jews, and for special blessing attending them.—Ps. lxvii.; Isa. lii. 7, 8. *Prayer:* For all Christian ministers and Evangelists, for all efforts to reach special classes of the people and all who live without God; and for the better observance of the Lord's-day.—Col. iv. 2—4; Isa. lviii. 13, 14. *Prayer for the Jewish Race:* That special blessing may rest upon all those who are seeking to make Christ known among God's

ancient people Israel, and that His purposes concerning them may be speedily accomplished.—Ps. li. 18; Ps. cii. 13—21; Isa. xl. 1—5; Zech. viii. 7, 8.

SATURDAY, January 12.—*Families and Schools.—Prayer:* That husbands and wives, parents and children, masters and servants, may, in their mutual relations, follow the Divine teaching; that parents may have grace to train their children in the knowledge of God; for more abundant spiritual fruit from Christian Associations of young men and women; for Sunday and day-schools, colleges, and universities.—Eph. v. 22 to vi. 9; Col. iii. 18 to iv. 1; Prov. iv. 1; 2 Tim. iii. 16, 17.

SUNDAY, January 13.—*Sermons.*—"Always abounding in the work of the Lord."—1 Cor. xv. 58.

*** In accordance with the wish expressed in many lands, it has been decided that the General Heading of Topics for each day of the Week should remain fixed—the detailed subjects only being varied from year to year.

CONTRIBUTIONS RECEIVED FROM AUGUST 20 TO SEPT. 17, 1894.

	£	s.	d.
H. Prebble, Esq. ...	1	1	0
Rev. Dr. Stoughton (2 years)	1	1	0
Dr. Schaffner	1	0	10
T. Wigfield, Esq. ...	0	10	6
Miss Carbis	1	0	0
Jos. Grey, Esq. ...	1	1	0
Rev. W. Arthur (sub. and don.)	3	0	0
Miss Broughton ...	0	10	6
Very Rev. Dean of Achonry	1	0	0
Mrs. Milne-Collie ...	1	10	0
R. Davies, Esq., J.P.	1	1	0
W. Gilford, Esq. ...	1	1	0
P. Varwell, Esq. ...	1	1	0
W. Day, Esq.	1	1	0
Mrs. Wardle	1	1	0
M. H. Wilkin, Esq....	1	1	0
Rev. E. MacLean ...	0	10	6
Mrs. Squire	0	10	6
W. Hulbert, Esq. ...	0	10	0
J. Van Berckelow, Esq.	0	10	0
Mr. and Mrs. G. Mathewson	0	10	0
Mrs. R. Dawes ...	1	1	0
General Cave	1	1	0
W. S. Allen, Esq. ...	2	2	0
Rev. J. Tait	0	10	6
J. B. Paynter, Esq. ...	1	1	0
C. H. Charlesworth, Esq. (2 years) ...	2	2	0
L. H. Butcher, Esq. (2 years)	0	10	0
Rev. R. G. Wheeler	0	10	6
W. S. Le Feuvre, Esq.	1	1	0
Colonel Stewart ...	1	1	0
Mrs. and Miss Gillican	2	2	0
Mr. and Mrs. R. J. Fremlin	2	0	0
Mrs. Beresford Baker	1	1	0
T. Priestman, Esq. ...	1	1	0
Rev. W. Bruce ...	0	10	6
Miss Fox	1	1	0
Jno. Doidge, Esq. ...	1	1	0
Rev. C. Bullock ...	0	10	6
Capt. H. Pelham-Burn	1	1	0
M. A. Vischer Sarasin	1	0	0
Count Van Bylandt...	1	1	0
H. Foxwell, Esq. ...	0	10	6
Mrs. Tucker Geils ...	1	1	0
Miss C. J. Geils ...	0	10	6
Miss Rannie and Miss Watson	0	10	0
Miss Lees...	0	10	6
F. H. Humphris, Esq.	1	1	0
J. G. Fenwick, Esq.	1	1	0
Rev. W. Latham ...	0	10	6
Mrs. Mackenzie ...	1	1	0
H. J. Millner, Esq. ...	1	1	0
Rev. L. C. A. Mouton	1	1	0
J. Gordon Brown, Esq.	1	1	0
I. Hoyle, Esq.	2	2	0
Rev. W. T. Johnston (2 yrs.)...	0	10	0
J. Brickhill, Esq. (2 yrs.)...	2	2	0
Rev. F. Baldey... ...	0	10	6
Rev. J. C. Martin ...	0	10	6
Miss Lumsden ...	0	10	0
Mrs. Aldred	0	10	6
Miss Branson	1	1	0
T. C. Waterhouse, Esq.	0	10	6
Rev. W. H. Lloyd (2 yrs.)...	1	1	0
Alfred Crewdson, Esq.	1	1	0
Rev. J. L. Le Pelley	0	10	6
Rev. J. Mackenzie ...	0	10	6
Mrs. Petter (don.) ...	1	1	0
Sir C. U. Aitchison, K.C.S.I.	1	1	0
Mrs. Arbuthnot (2 yrs.)	2	2	0
G. Cowan, Esq. (2 yrs.)	0	10	0
R. MacLuckie, Esq.	0	10	6
Rev. A. G. Burnett (2 years)	2	2	0
G. Arbuthnot, Esq. ...	1	1	0
S. Burden, Esq. ...	1	1	0
J. Garnett, Esq., and Mrs.	2	2	0
Rev. Dr. Robson ...	0	10	6
Lady Lycett (2 years)	2	2	0
General and Mrs. Boyd	1	1	0
Colonel and Mrs. Wilmot Brooke ...	1	5	0
Rev. Dr. Frew	0	10	6
Liverpool Subs., per S. Hawkes, Esq. ...	2	3	6
Glasgow Subs., per A. Somerville, Esq. ...	0	5	0
Coll. at Meeting, Sandown, per Rev. W. T. Storrs	1	18	0
Coll. after sermon in Christ Church, Sandown	2	2	7
Coll. at Meeting, St. John's Schoolroom, Portsea, per Rev. H. L. Young	0	10	0
Coll. after sermon in St. Paul's, Bournemouth, per Rev. C. L. Burrows	3	5	10
Coll. at Drawing-Room Meeting, Falmouth, per Gen. and Mrs. Aylmer...	3	5	6
Coll. at Drawing-Room, Meeting, Truro, per Mr. and Mrs. Jno. Doidge...	1	3	3
Coll. at Drawing-Room Meeting, Southsea, per Rev. F. and Mrs. Baldey	4	17	0
Sums under 10s. ...	11	9	0
"EVANGELICAL CHRISTENDOM" FUND.			
Mr. and Mrs. R. J. Fremlin	1	0	0
SPECIAL FUND FOR PERSECUTED CHRISTIANS.			
W. D. Cruddas, Esq.	1	1	0
J. N. Bennett, Esq. ...	1	0	0
SPECIAL FOREIGN OBJECTS.			
Mr. and Mrs. R. J. Fremlin	2	0	0